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AN ANALYSIS

OF THE

STORY OF THE REFORMATION,

WITH THE PRIOR, AND SUBSEQUENT, HISTORY

OF THE

English Church;

WITH

QUESTIONS OF EXAMINATION

SPECIALLY INTENDED FOR THE UNIVERSITIES, PUBLIC
SCHOOLS, AND DIVINITY STUDENTS IN GENERAL.

Fifth Edition.

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'Scripture History,' 'Eccles. History,' &c.*

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TO
THE RIGHT REVEREND
THOMAS,
LORD BISHOP OF ELY;

(Formerly *Regius Professor of Divinity* at the University of Cambridge)

THE FOLLOWING PAGES,
Are, by Permission, Dedicated,
BY HIS LORDSHIP'S MOST RESPECTFUL,
AND OBEDIENT SERVANT,
W. H. PINNOCK.

PREFACE

TO THE FIRST EDITION.

THE history of the rise, progress, Reformation, and Establishment of the Church of England ought to engage the attention of every British Christian, more especially of the Divinity Student, and the aspirants of our Public Schools, and Universities. To assist these, therefore, the following pages have been put together in the hope of stamping upon the memory the more prominent and important facts connected with the 'Reformation of the English Church:' while, at the same time, its prior and subsequent history have not been left unnoticed. The work, in fact, aims at including every important feature connected with the Church of England from the age of St Paul to the present time. *Questions of Examination* from University Papers have also been appended to each page in order to improve its usefulness.

The Authorities consulted have been very many; among them may be mentioned Gildas, Bede, Wil-

kins' Concilia, Soames' History of the Anglo-Saxon Church, Strype's Ecclesiastical Memoirs, Collier's Ecclesiastical History, Bishop Sparrow's Collection, Wordsworth's Ecclesiastical Biography, Burnet's History of the Reformation, Burnet's History of His Own Times, Twysden's Historical Vindication, Dr. Cardwell's Documentary Annals, and History of the Conferences on the Book of Common Prayer, Neal's History of the Puritans, Parker Society's Books, Bishop Short's History of the Church of England, and other histories, and individual biographies.

For further information, however, beyond what will here be found, the student is particularly directed to the perusal of *Bede's* Ecclesiastical History, *Professor Corrie's* edition of Burnet's History of the Reformation, and *Bp. Short's* History of the Church of England.

TO THE THIRD EDITION.

IN putting this *Third Edition* to the Press the Author has been induced to add much additional matter in order to make it subservient to the Examinations for *Ordination*.

The Rectory, SOMERSHAM.

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ANALYSIS OF THE HISTORY
OF THE
Early English Church.

PART I.
PRIOR TO THE REFORMATION.

CHAPTER I.

Britain under the Romans.—B. C. 55.

. The questions in *Italics* are from the Cambridge University EXAMINATION PAPERS.

1. POMPEY THE GREAT had not long aspired to universal dominion in the East, carrying his conquest through *Judæa* (B. C. 63.) and leading multitudes of Jews captives into Rome, by which the first elements of Judaism, and a true knowledge of the Almighty Being were planted in the Imperial city, before JULIUS CÆSAR imitated his ambition in the West, and after subduing Spain and Gaul, passed over into Britain, *Julius Cæsar.* B. C. 55.

2. DRUIDS.—At the time of Cæsar's invasion, and for many years afterwards, the inhabitants of the British isles were idolators. They, however, believed in a Supreme Deity, and in the immortality of the soul,

1. What proceedings of Pompey and Julius Cæsar may have had some influence in introducing true religion into Rome and Britain? 2. What was the state of religion in Britain at the time of, and for some period after, Cæsar's invasion?

retained possibly from the first immigrants of the patriarchal times; but encumbered with the fanciful imaginations of the ignorance and superstition of the future ages, which fused themselves into a religion, and flourished throughout the Celtic nations under the name of *Druidism*. One great feature of belief inculcated by the Druids was the *transmigration* of the soul; they believed that the soul advanced through various accretive stages of animal life till it reached its nobler essence in the human form; after which, it either went back again for its evil deeds into animal existence, or ascended for its good into higher enjoyments of happiness and pleasure.

*Julius
Cæsar.*

3. THE DRUIDS were not only the ministers of religion, but also the sole repositories of learning: they assumed the power of foretelling future events, and of being the dispensers of light and fire, requiring the people to extinguish all their lights and fires every night, and come to them every morning for a fresh supply; this, doubtlessly, was a great source of Druidical revenue. The cruelty and superstition of their idolatry were conspicuous in not being satisfied with animal sacrifices, but requiring also human victims to appease the anger of their fabulous deities. The mistletoe, when it chanced to be a parasite of the oak, a rare occurrence, was held in high veneration. Their places of religious worship were chiefly consecrated groves; and the various rock-altars, cromlechs, cist-vaens, and other relics of antiquity bear testimony to the superstition of the age, and the ignorance of the worshippers.

4. BIRTH OF CHRIST. — Thus did Druidism prevail, and Britain remain unmolested for nearly a hundred years following this visit of the Romans; its new masters were too much occupied with the cares and troubles of empire at home to think much of the distant and insignificant isle of Britain. In the mean time, when AUGUSTUS swayed the imperial sceptre of Rome, JESUS CHRIST was born at Bethlehem in Judæa (*Luke ii. 6.*). A. U. C. 750. B. C. 4.; four years before the Vulgar Æra.

Augustus.

3. What were the power and influence of the Druids? What peculiar doctrine did they hold? what was the nature of their religious rites? 4. How long did Britain remain unmolested after Cæsar's invasion? when was our Saviour born?

CENTURY I.

Tiberius, Roman Emperor.—A. D. 30.

5. MINISTRY OF CHRIST.—For nearly thirty years ‘the Redeemer of the world’ lived in retirement and obscurity, on attaining that age, however, He commenced his glorious ministry of ‘bringing life and immortality to light.’ TIBERIUS was then the Roman Emperor, having succeeded *Augustus*, and was *Tiberius*. in the fifteenth year of his reign.

A. D. 33.

6. ASCENSION OF CHRIST.—After a ministry of upwards of *three* years, JESUS CHRIST, *our Lord*, was crucified on Mount Calvary near Jerusalem, and on the third day after, He rose from the dead; and having commissioned the Apostles to go and preach the Gospel to every creature He ascended into heaven (A. D. 33.—*Matt.* xxviii. 19, 20. *Luke* xxiv. 51.). Ten days afterwards, according to our Saviour’s promise, the *Holy Ghost* descended upon the Apostles, and ‘they began to speak with ‘other tongues as the spirit gave them utterance;’ and were miraculously endowed with power and inspiration, and with the knowledge of different languages to disseminate the Gospel throughout the world. (*Acts* ii. 4.). The assembled multitudes, people from all nations, were astounded at the gifts possessed by the Apostles; and among them were ‘strangers of *Rome*, *Jews*, and *prose-lytes*,’ (ii. 10.), some of whom may possibly have been instrumental in introducing Christianity into Britain.

A. D. 34.

7. DEACONS.—STEPHEN STONED.—The preaching of the Apostles was attended with so much success that they found it impossible to proceed satisfactorily without

5. When did Christ begin His ministry? 6. How long did our Saviour continue His ministry? when did he suffer death? What events followed our Lord’s resurrection? What people witnessed the effects on the Apostles of the outpouring of the Spirit? 7. What befel Stephen the Deacon? How is this persecution

assistance, accordingly they appointed seven *Tiberius*. *Deacons* to assist them in their duties, and to administer particularly in temporal matters. One of these deacons was *Stephen*, who argued with the Jews in proof of the Gospel so irresistibly, that in the violence of their rage they cast him out of the city, and stoned him to death: and so hot 'a persecution was raised against the Church, that they were all scattered abroad.' (*Acts* viii. 1, 2.) This affords the first glimmer of the Gospel light reaching as far as Britain; for it is supposed that some of those who fled from this persecution may have travelled westward, and visited our shores.

Caligula, Rom. Emp.—A. D. 37—42.

8. The death of *Tiberius* raised *CALIGULA* to the throne, whose first act was to banish *Pilate* to Vienne in Gaul. Christianity continued to flourish, yet nothing occurred in this reign affecting the position of Britain. *St Matthew* is considered by some to have written his Gospel about this period (A. D. 38.). A few years after, the Jews incurred the displeasure of the Emperor by refusing to pay him divine honors; upon which he ordered his image to be set up in the temple at Jerusalem, and if resisted to be effected by force of arms; this rash proceeding, however, was arrested by the assassination of *Caligula*, *Claudius*. who was succeeded by *CLAUDIUS*. A. D. 42.

Claudius, Rom. Emp.—A. D. 43.

9. *CLAUDIUS*, on his accession to the empire, turned his attention to distant conquests, and sent over his lieutenant, *Aulus Plautus*, to take formal possession of Britain: he arrived himself soon after with reinforcements, and the fierce Britons disputed the Roman power in many a desperate battle. *Vespasian* was appointed over the south of Britain.

A. D. 52.

10. CHRISTIANITY PROBABLY INTRODUCED.—For nine years the intrepid chieftain Caradoc (*Caractacus*)

supposed to affect the introduction of Christianity into Britain? 8. What events happened connected with religion during the reign of Caligula? 9. What did Claudius in respect of Britain? 10. What is related respecting Caradoc, and the introduction of Christianity

led on his fearless countrymen against their disciplined invaders, who were commanded by *Claudius*. *Ostorius Scapula*; but defeat overtook him at last, and he was forced to find safety in concealment. From 'The Triads of the Isle of Britain,' (certain historical fragments in the Welsh language), we learn that *Caradoc* (*Caractacus*) and his family were betrayed into the hands of the Romans by his step-mother *Aregwedd Foeddig* (*Cartismandua*), and carried captive to Rome (A. D. 52.), where *Brân* (*Brennus*) his father, and others of the family, were converted to Christianity. On their being set at liberty seven years after, they returned home, and became the planters of Christianity in this island (A. D. 59.). It is thought that among those of the family of *Brân* left behind in Rome was *Claudia*, the wife of *Pudens*, the senator, eulogized by *Martial* as a British lady of extraordinary beauty, wit, and virtue, (*Epis.* iv. 13. xi. 53.); and likewise her brother *Cyllin*, the *Linus* mentioned by *St Paul*, (together with *Pudens* and *Claudia* in 2 *Tim.* iv. 21.), and who is considered to have been the first bishop of Rome. This *Cyllin* (*Linus*) also is said to have been the grandfather of *Ileirwg*, the king *Lucius*, who by some writers has the credit of introducing Christianity into Britain; he was also called *Ilever-Mawr*, the 'Great Light.'

11. JEWS EXPELLED FROM ROME.—It was about this period that *CLAUDIUS* issued an edict 'commanding 'all Jews to depart from Rome,' (*Acts* xviii. 2.); a circumstance which has led many writers to suppose that some of the exiled Jews may have been the first to have brought a knowledge of the Gospel into Britain.

Nero, Rom. Emp.—A. D. 54—57.

12. GOSPEL KNOWN IN BRITAIN.—*Claudius* did not long survive the banishment of the Jews; he died A. D. 54. and was succeeded by *NERO*. Two or three years after the accession of this infamous prince, *Tacitus* informs us that a British lady, named *Pomponia Græcina*, the wife of *Aulus Plautius*, *Claudius's* lieutenant and first Roman governor of Britain, was ac-

into Britain by his family in the Welsh Triads? Whom does *Martial* eulogize? What is said respecting *Linus*? 11. What is supposed to have resulted from *Claudius's* banishment of the Jews from Rome? 12. What does *Tacitus* inform us respecting *Pomponia Græcina*?

cused of indulging in a strange and gloomy superstition. A.D. 57. (*Ann.* XIII. 32.). This is considered to have been *Christianity*, and affords us some collateral proof of the knowledge of the Gospel among the natives of Britain. Nero.

A. D. 60.

13. Moreover, we learn from *Gildas*, the earliest of British historians, that when *Suetonius Paulinus*, the Roman governor of the island at this period, was attempting to extirpate the Druidical order by an attack on *Mona*, (now Anglesey), the chief seat of the priesthood, the whole of the British tribes with Boadicea at their head, revolted against the Romans, and that then the Gospel was being preached throughout the island. (*Epist.* c. 1.).

A. D. 64.

14. All this information, however, being gathered from a mixture of legend and fable must be received with great caution; in short, the precise period when Christianity was introduced into the British Isles is not known; yet it is beyond all doubt that it found its way hither before the close of the *first century*.

15. Who the preacher was that brought the first message of the Gospel into Britain is also involved in great obscurity: there are indeed certain monkish legends which, aided by conjecture, have assigned the work to one or other of the Apostles,—some, we learn from Ussher,* give the honor to *James* the son of Zebedee; some to *Simon Zelotes*, who is considered to have suffered martyrdom here (*Cave's Apos.*); others, particularly *Gildas*, *Queen Elizabeth*, and *Archbishop Parker*, give the honor to *Joseph of Arimathea*, who was sent hither by *St Philip* from Gaul with twelve companions, who established themselves at Glastonbury (the Isle of Avalon) where they are said to have founded Glastonbury Abbey;† and from being the author of the

13. What does *Gildas* advance in respect of the state of Christianity about the time of the revolt of Boadicea? 14. How is all this information to be received? And what can be said as to the time when Christianity was introduced into Britain? 15. What do we gather from Monkish legends, and other doubtful authorities respecting the Apostles?

* *Brit. Eccl. Antiq.* p. 3, 4.

† See *Malmesb. de Antiq. Glasc.* Eccl. xv.—*Strype—Spelman Conc.* i. 17. But this is contradicted by *Stillingfleet*, (*Antiq. Eccl.* p. 6.), who considers it only a Monkish tradition.

conversion of our ancestors, to have led the British bishops at the council of Basil to claim precedence, (*Fuller*): others again have assigned the honor to *St Peter*,* and others to *St Paul*.†

16. The foundation of the opinion in respect of *St Paul* rests on the passages in his *Epistle to the Romans* (ch. xv. 24. 28.), where the Apostle expresses his intention of taking a journey into Spain; to this may be added the observation of *Clemens Romanus*, a writer of the first century, who, in his *Epistle to the Corinthians* (cap. v.), states that *St Paul* actually travelled 'to the utmost bounds of the west' (ἐπὶ τὸ τέρμα τῆς δύσεως); which he is thought to have done after his release at this period from his first imprisonment at Rome: this opinion is supported by *Camden*, *Bishop Godwin*, and others. *Theodoret* makes mention of *St Paul* bringing salvation to the isles of the ocean; and *St Jerom* extends the Apostle's labours to the Western regions. (*Hieron.* in *Amos* ii. 5: *Catal. Scrip. Eccl.*)

Summary of the First Century.

17. It is beyond a doubt that *Christianity* was introduced into Britain during the first century: but by whom is not known. It may have been either

1. By some of those who were scattered abroad in the persecution at the death of *Stephen*. (*Acts* viii.) Or
2. By some of the soldiers who had enlisted into the armies of *Claudius* when the famine was foretold by *Agabus*. (*Acts* xi.) Or
3. By some of the *Jews* (converts) who had been expelled from Rome by the edict of *Claudius*. (*Acts* xviii.) Or
4. By some of the family of *Caractacus* when they returned from Rome. Or
5. By *St Paul* himself, should he have travelled 'to the utmost bounds of the West' as *Clemens Romanus* declares.

CENTURY II.

Hadrian—Antoninus Pius—Marcus Aurelius—
Rom. Emps, A. D. 117—180.

18. THE historical information respecting the state of *Christianity* in Britain during the second century

16. On what authority rests the opinion in regard to *St Paul's* visit to Britain? 17. What is the evidence respecting the planting of *Christianity* in Britain in the first century? 18. What was the state of *Christianity*

* *Ussher*, *Brit. Eccl. Antiq.* *Baronius*.

† *Euseb.* *Dem. Ev.* 111. c. 7.—*Theodoret*, *Serm.* ix. de leg.; *Psal.* cxvi. 2 *Tim.* iv. 17.

is as obscure as that of the preceding. The visit of the Emperor HADRIAN, A. D. 117., seems to have given us nothing authentic respecting religion, though he was somewhat well disposed to the Christians; nor does the reign of his successor, ANTONINUS PIUS (A. D. 138.) contribute any information on this subject, notwithstanding the great favour he exhibited in behalf of the Church; but during the reign of MARCUS AURELIUS, his son, (A. D. 161.) there is a traditionary account put forth by Bede (i. 4.), that *Lucius* (Lleirwg) the son of one Coilus, and who was at that time king of the whole island, being anxious for the conversion of his people—sent Fagan, and Dervan, (Ffagan and Dyfan),—or, as others say, Eluan and Medwin,—two learned men, to Eleuthernus (A. D. 137—199. *Ussher*), the then bishop of Rome, for teachers to instruct himself and people in the truths of the Gospel; in consequence of which, two divines, Eutaius, and Damianus, were sent over, who extirpated idolatry, and established Christianity in its room. This is rather an improbable story; for it is not likely that there should have been a king of the whole island at this period; nor was the profession of Christianity at that time of so encouraging a character as to be making many converts, for a very cruel persecution was then raging against the Christians, particularly in the neighbouring country of Gaul, where *Pothinus*, the bishop of Lyons, and many others, suffered martyrdom. *Lucius* was most probably the Latin name of some petty prince, who was among the earlier British converts of the latter half of the second century.

19. It may, however, be considered certain that Christianity must have prevailed in this country during the second century; that it did so before the age of *Tertullian* (A. D. 150—200.), we may gather from his writings, for he observes that ‘even those places in Britain hitherto inaccessible to the Roman arms, have been subdued by the *Gospel of Christ*.’ (*Adv. Jud. c. VII.*) *Origen* also, who flourished about A. D. 240, declares ‘the power of God our Saviour is even with them in Britain,

Hadrian.

respecting

Antoninus.

Pius.

Marcus

Aurelius.

in Britain during the second century? 19. What authentic evidence have we in the Fathers as to the extent of Christianity in Britain before the close of the second century?

‘who are divided from our world.’ (Orig. *Hom.* VI. c. 1. in *Luc.*) And this is the whole of our information in respect of this century.

Marcus Aurelius.

Summary of the Second Century.

On the authority of *Bede*, which is very doubtful, we learn that a British king, named *Lucius*, sent to Pope Eleutherus in the reign of Marcus Antoninus (A. D. 137—199.) for Christian teachers to introduce the Gospel among his people, and that he did so: (*Bede* I. 4.). *Tertullian*, and *Origen* inform us that Christianity prevailed in Britain during this century.

CENTURY III.

20. HISTORY, during the greater part of the *third century*, appears completely silent in respect of the affairs of Britain, both ecclesiastical and civil. After the death of the Emperor SEVERUS at Eboracum (*York*) A. D. 211., and of his successor, CARACALLA, A. D. 217., there is a perfect blank till the time of DIOCLETIAN, when we read of Saxon pirates beginning to molest our shores (A. D. 288.), and of their being repelled by *Carausius*; we read likewise of the appointment of *Constantius Chlorus* as Cæsar over Spain, Gaul, and Britain. A. D. 292.

Severus.
Caracalla.
Diocletian.

CENTURY IV.

Diocletian Rom. Emp.—A. D. 305.

21. FIRST BRITISH MARTYR.—We arrive now at the beginning of a more authentic period of our ecclesiastical history, in which we find the hitherto secluded

20. What do we know of the affairs of Britain during the third century? 21. What fierce persecution occurred at the beginning of the fourth century? Who was the first British martyr? Relate the circumstances of his martyrdom.

Britain standing forth as a constituent part of Christendom. The fierce persecution of *Diocletian*. *DIOCLETIAN* at the beginning of this century extended hither; and the first British Martyr was *St Alban*. He was a native of Britain, and served in the Roman army; but having offered an asylum to one *Amphibalus*, a Christian priest, whom he concealed from his persecutors, the fervent devotion of his guest prompted him to become a convert also. When his house was searched *Alban* assumed the dress of *Amphibalus*, and suffered himself to be led to the tribunal rather than betray his pious friend; the deception however was discovered, and having confessed himself to be a Christian, he was put to the torture, and afterwards beheaded near the town of *Verulamium*, (*Werlamcester*), A. D. 305.* On the spot he suffered, a church was afterwards erected to his memory, and subsequently a noble abbey; his name was also given to the town in lieu of *Verulamium*. The names of two others, *Julius* and *Aaron*, who suffered in the same persecution, are also preserved.—(*Gildas*, VIII. *Stillingfleet*, *Orig. Brit.* 70.).

22. *Constantius Chlorus* endeavoured to mitigate the bitterness of the persecution as far as his power could extend; the abdication of *Diocletian*, however, this same year having raised him to the imperial authority, he immediately withdrew the cruel edicts of his predecessor, and treated the Christians with distinguished favour. *Constantius Chlorus. Galerius.*

Constantius Chlorus, Rom. Emp.—A. D. 306.

23. *Constantius Chlorus* did not long enjoy his high dignity; he died this year at York, and was succeeded by *Galerius* on the imperial throne; while his son, *CONSTANTINE*, afterwards *Galerius. Maximian.* ‘*the Great*,’ was appointed *Cæsar*: the latter imitated his father in his treatment of the Christians, and when Emperor, A. D. 311., he soon after became himself a convert to the Gospel faith; this circumstance has been attributed to the doctrines instilled into his

22. Who was *Cæsar* in Britain during the *Diocletian* persecution, and what was his feeling towards the Christians? 23. Who succeeded *Constantius Chlorus* in Britain? and what was his treatment of the Christians?

* *Bede*, A. D. 286. (I. 6, 7.)

early years by his mother, the empress *Constantine*.
Helena, a British Christian lady.

Constantine, Rom. Emp.—A. D. 314.

24. EPISCOPACY seems to have been established in Britain at this period ; for at a council held at *Arles* in Gaul by order of *Constantine* to confirm the election of *Cecilian* to the See of Carthage, and check the increase of *Donatism*, we learn that three British Bishops were present, and attached their signatures to the canons there enacted : they were—*Eborius*, bishop of York ; *Restitutus*, bishop of London ; and *Adelphus*, bishop of Lincoln,* (or Richborough, or Colchester, or some say, *Caer-Leon*).

25. *Donatism* took its name and origin from the hatred of one *Donatus* to *Cecilian*, the newly elected bishop of Carthage, A. D. 312. whom he accused of giving up the sacred books to the Pagans from the fear of persecution, and therefore disqualified himself for the episcopal office. *Donatus*, not satisfied with the bare expression of his enmity, openly declared the Church to have erred ; adding that it was not infallible, that baptism administered by heretics was invalid, and that he himself was to be the restorer of the purity to the Church. He obtained many followers, who set up their own bishops, and despised all decisions of councils, and ecclesiastical censures ; and for several centuries the *Donatists* continued to disturb the unity of the Church : they appear however to have become extinct in the seventh century.

A. D. 325.

26. COUNCIL OF NICE.—Representatives of the British Church are thought to have attended at the Council of Nice in Bithynia, convened by *Constantine the Great*, to decide on:—1st—the *Arian* heresy ; 2nd—the *Meletian* schism ; and third—the *Paschal* controversy : but this, from the difficulty of decyphering the ancient documents, requires confirmation ; and the more so as the Council is said to have been composed almost

24. What is the first Council we read of British Bishops attending ? Why was the Council convened ?
 25. What was the schism of *Donatus* ? 26. Did British bishops attend the Council of Nice ? Why is it not probable ? When, and for what, was the Council of Nice convened ?

* Dr. Gale in his notes on Antonine's Itinerary of Britain, p. 96. proves it to be Lincoln, 'de civitate colonia Lindi or Londinensium.'

exclusively of members of the Eastern Churches: moreover, we find on the visit of St Augustine in A. D. 596, that the British Church was not in conformity with the Western practice of keeping Easter, as decided by the Council of Nice.

27. I. The *Arian* heresy originated from one *Arius*, a presbyter of the Church of Alexandria, who denied that the Three Persons in the Trinity were of the same essence; and he affirmed that there was a time when the SON was not: this heresy was condemned by the Council.

II. The *Meletian* schism sprung from an African bishop *Meletius*, who, after being deposed for burning incense to idols, assumed the power of ordination, and even beyond his own diocese. He was forbidden by the Council ever to ordain more.

III. The *Paschal Controversy* was, whether Easter should be kept on the 14th day of the moon, as practised by the Eastern Church: or whether it should be kept on the Sunday following the 14th day, as practised by the Western Church? The Council decided that the Western practice should prevail.

A. D. 330—337.

28. During the remainder of the reign of *Constantine the Great*, and his successors, Britain for some time very slowly advanced in Christianity. Druidical superstition and heathen follies were intermingled with the true faith: the removal also of the seat of empire from Rome to Constantinople, A. D. 330., had a deteriorating influence on the distant province of Britain. The death of Constantine likewise (A. D. 337.), and the decaying power of the Romans, exposed this country to the piratical attempts of the Saxons on the one side, and to the incursions of the Picts and Scots on the other, which destroyed that tranquillity under which the Christian Church had hitherto made some considerable advance.

27. What was the Arian heresy? what, the Meletian schism? and what was the nature of the Paschal controversy? 23. What was the state of Christianity in Britain during the latter years of the reign of Constantine the Great?

Constantine II.—Constans.—Constantius, Rom. Emps.
A. D. 347—360.

29. COUNCILS.—We learn, that in the reign of CONSTANTINE II., CONSTANS, and CONSTANTIUS, when the last two emperors convened a Council at *Sardica** in Illyria or Thrace (A. D. 347.) to settle the dispute between Arius and Athanasius; British bishops were also present (Ussher); and so were they likewise at the Council of *Ariminum* (Rimini) in Italy† convened by the same emperors in A. D. 360, to decide between the Catholics and Arians: and three only of the British bishops consented to accept the allowance offered by the emperor to defray their expences. *Arianism* appears to have extended very widely in Britain at this period; and *Monachism* had now taken deep root: indeed the passion for a monastic life had prevailed so far as to be injurious to both Church and State.

Constantine.
Constans.
Constantius.

Theodosius, Rom. Emp.—A. D. 380.

30. COUNCIL OF CONSTANTINOPLE.—In the reign of the emperor THEODOSIUS, we read of the *General Council of Constantinople* being convened (A. D. 380.), to condemn the heresy of Macedonius, who denied the personality of the Holy Ghost. It was attended by one hundred and fifty oriental bishops, but no mention is made of any from Britain. It is at this period that London is supposed to have been made a bishop's or archbishop's See by the usurper *Maximus*.

Gratian.
Theodosius.

Arcadius,—Honorius, Rom. Emps.—A. D. 395.

31. ROMANS ABANDON BRITAIN. — During the remainder of this century little is known of religious matters in respect of Britain; the country continued to be harassed by its northern invaders, and the death of *Theodosius the Great* this year placed his son, the youthful

29. When, by whom, and why was a Council convened at Sardica? Were British Bishops present at that Council? When, and why was the Council of Ariminum called? Did British Bishops attend? 30. When, and why was the General Council of Constantinople called? who attended? 31. What was the state of Britain on the succession of Honorius? and during the 3rd, and 4th centuries?

* *Athanasius* Apol. ii. p. 720.

† *Sulpicius Severus*, lib. ii. p. 109.

HONORIUS, over the Western Empire. The Roman power was now fast waning: the victorious Goths were desolating its provinces; and the armies were withdrawn from the distant possessions for the defence of Italy. Britain was in consequence abandoned by its Roman masters, and left a prey to its wild and barbarous neighbours.

*Arcadius.
Honorius.*

Summary of the Fourth Century.

ST ALBAN MARTYRED.—It may be supposed that during the 3rd century Christianity made quiet progress although unrecorded. At the beginning of the 4th century the *Diocletian persecution* prevailed, and reached even to Britain. ST ALBAN was the *first British* martyr in the cause of Christ: he was beheaded near Verulam. A. D. 305.

Britain was Episcopal.—For at the council of *Arles* in France against Donatism, three British *bishops* attended A. D. 314. British bishops also are thought by some to have attended the Council of *Nice* in Bithynia against Arianism convened by order of Constantine, A. D. 325.—And likewise the Council of *Sardica* in Thrace A. D. 347.—and the Council of *Ariminum* (Rimini) in Italy. A. D. 360.

During the reigns of the Constantines *Christianity* flourished in Britain.

CENTURY V.

32. PICTS CHRISTIANIZED.—The new century commenced very inauspiciously; in addition to external enemies, Britain was exposed to all the horrors of anarchy and intestinal strife: the country was split into numerous petty kingdoms, the princes of which indulged in a hatred against each other as bitter as against their common enemies. Christianity also shared in the anarchy;—religious controversy so fiercely inflaming men's minds as to recriminate the charge of heresy one against another. Yet it is reported by Bede, that *St Nynan*, early in this century (A. D. 420), having just come from Rome introduced Christianity to the southern Picts, and became bishop of Whitherne (*Candida Casa* in Galloway, or in Wigtonshire), where he founded a monastery, and died about twelve

32. What was the state of Britain at the beginning of the fifth century?

years after: and that one *Fastidius*, the author of a treatise 'De Vitâ Christianâ,' addressed to a Christian lady named Fatalis, was then bishop of London.

*Theodosius. II.
Honorius.*

A. D. 429.

33. PELAGIANISM. — It was now that the doctrines of *Pelagius*, who was a native of Wales, (or of Ireland,*) named Morgan (*sea-born*), of which Pelagius (*πέλαγος*, *the sea*) is the classical appellation, were widely disseminated by his countrymen Agricola, and Cœlestius: and the British Bishops not being able to oppose the advance of this formidable heresy, sent to Gaul to solicit the assistance of some learned bishops of the Gallican Church. *Germanus* bishop of Auxerre, and *Lupus* bishop of Troyes, were sent over; they held a public conference with the Pelagians at Verulamium, and so forcibly did they refute the opinions of the heretics, that they brought them to abandon their erroneous doctrines. These bishops however did not confine their powers to religious controversy, but possessed also so martial a spirit, that they led on a host of Britons, who, by shouts of "Hallelujah," overthrew a party of Picts then plundering the coast. After this victory, the bishops returned to Gaul.

A. D. 431.

34. COUNCIL AT EPHESUS. — At this period the *third* General Council was convened at *Ephesus* by THEODOSIUS the younger, Emperor of the East, at the request of *Nestorius*, who had divided the *person* of Christ into *two* persons, and declared that the Virgin Mary was not to be called Θεοτόκος, 'the Mother of God,' but Χριστοτόκος, 'the Mother of Christ;' inasmuch as God could neither be born nor die; thus denying the Godhead of the Son. His opinions were condemned by the Council.

*Theodosius II.
Valentinian III.*

35. IRELAND. — It was in this year also we have the first authentic accounts of the prevalence of Chris-

33. How did the British bishops meet the heresy of Pelagius? What was the conduct of Germanus, and Lupus? 34. When, where, and for what purpose, was the Third General Council convened? 35. When do we have the first authentic accounts of Christianity in Ireland? Who was the first bishop of Ireland?

* Stillingfleet, 181.

tianity in Ireland. When it was introduced there, is a matter of uncertain conjecture; but now *Palladius* was sent thither from Rome in the character of bishop, or perhaps archbishop. He however met with so strong an opposition, as to be obliged to retire to Scotland.

Theodosius II.
Valentinian III.

A. D. 432.

36. ST PATRICK. — *Palladius* was succeeded by *St Patrick* (Succath), who was a native of Kirkpatrick, and had been educated in Gaul; he was consecrated by Pope Coelestine as the successor of *Palladius*, and on his arrival in Ireland obtained considerable success. (*Collier*, i. cent. 5.) He is said by some to have retired to Glastonbury: but there is every reason to believe that it was some other *Patricius* that died there.

A. D. 442.

37. PELAGIANS AGAIN. — The success of *Germanus* over the Pelagians in his late visit was not of long continuance, the heresy again broke out, upon which he was requested to return once more to Britain. He came over with one *Severus*, bishop of Treves, this year, and brought with him two talented teachers, *Dubricius* and *Illutus* (Iltutus, Iltud.). He was as successful as in his preceding visit, having completely refuted these doctrines; and with the object of preventing the re-appearance of Pelagianism at a future day he introduced the study of theology among the native bishops, and established seminaries of learning. He is also said to have founded a cathedral at Llandaff, and the monastery of *Ban-côr-Iltud*, or Bangor-Is-Coed on the Dee. It is imagined likewise that these Bishops brought the Britons to adopt the Gallican Liturgy and ritual, which they derived from *Irenæus* and *Poly-carp*; the latter being a disciple of *St John*, and a member of the Eastern Church: which may account for the difference of certain practices of the early English Christians from those of the Western Church — (*Bede*; *Ussher*; *Stillingfleet*).

38. *Pelagianism* took its rise from *Pelagius* (*Morgan*), a man of some rank and learning, (*see par. 33.*) who

36. Who was *St Patrick*? 37. What led to *Germanus's* second visit to Britain? What resulted from it? 38. What were the doctrines of *Pelagius*? *What remarkable heresy originated with a member of the British*

travelled to Rome, and there became acquainted with Rufinus, a man deeply tinctured with Origen's peculiar opinions; he learned to doubt the doctrine of original sin, and put forth the mischievous doctrines which his doubts engendered: being charged with heresy, he went to Africa, A. D. 410. visited Carthage, and passed thence to Jerusalem, but where he died is uncertain.—(*Collier. I. 41.*) He denied original sin, and declared man capable of perfection, and that there was no need of spiritual grace for the performance of good works. His opinions were condemned by repeated Councils at Carthage, the first was in A. D. 412; and also by the General Council of Ephesus, A. D. 431.; and subsequently by the Council of Orange, A. D. 529. *St Austin* wrote very powerfully against the doctrines of Pelagius.

A. D. 449.

39. SAXONS INVITED.—The victory effected by Germanus over the northern enemies of Britain was very inefficient in keeping off their piratical incursions; at length *Vortigern*, (*Gwrtheyrn*) king of Kent, and one of the chief British princes in the southern extremity of the island, took the momentous step of inviting the Saxons, a pagan people, into Britain to assist him in repelling these troublesome invaders, and with a view also of overthrowing the Roman party in the island. Accordingly two Saxon adventurers, who had been called *Hengist* and *Horsa*, came into Britain, A. D. 449., and ultimately planted the Saxon power in the isle of Thanet. A. D. 455. This proceeding brought down on Vortigern (*Gwrtheyrn*) the hatred of his nobles and of the clergy, who conspired to place his son *Vortimer* on the throne. He had also married *Rowena* (*Rhonwen*) the pagan daughter of Hengist, which brought upon him the reproof of *Vodin*, archbishop of London; but this admonition cost the prelate his life, for Hengist immediately slew him. On the death of Vortimer the command of the Britons devolved on *Ambrosius*. (*Emrys Wledig*.) A. D. 487.

Marcian, (of the East); *Valentinian III.* (of the West);
Rom. Emps.—A. D. 451.

40. COUNCIL OF CHALCEDON.—In this year the

Church? What Council condemned it? and what was its date? 39. How came the Saxons to be introduced into Britain? 40. When, by whom, and for what

fourth General Council was convened at *Chalcedon* by order of the emperor *Marcian*, *Valentinian III.* *Marcian*, *Valentinian III.* *Eutyches*, and *Nestorius*. The *Eutychian* heresy confounded the Godhead and manhood of Christ in one nature: while the *Nestorian*, divided the Godhead and manhood into two persons. Both however were condemned.

Roman Empire in the West A. D. 476. Destroyed by *Odoacer*.—A. D. 500.

41. *Clovis*, king of the Franks, at this period established his power in Gaul, and put an end to the Roman rule in that province; ten years after he became a convert to Christianity, and was baptized by *Remigius* bishop of Rheims; an example soon followed by most of his subjects.

Zeno, (East).
Odoacer, (West).

42. CHRISTIANITY EXPELLED.—*Ambrosius* (*Emrys Wledig*) who had taken the command of the Britons on the death of *Vortimer*, A. D. 487., gained many successes over the Saxons, and having restored partial peace, he immediately urged the clergy to the repair of their churches. Convening a council of Britons, he appointed *Sampson* to the vacant archbishopric of York; and *Dubricius* (*Dyfrig*) to that of *Caerleon*, which the latter prelate held with that of *Llandaff*. The Saxons however ultimately prevailed, and gradually gained possession of the entire of Britain. Christianity was expelled the country, and the bishops and clergy forced to escape into Cornwall, Wales, and other mountain districts, or to quit the country; and for a period of one hundred and fifty years the Gospel was banished from Britain, and its place occupied by Saxon heathenism. At the close of the century *Ambrosius* was succeeded by his brother *Uthyr*, (some say his nephew *Arthur*.) A. D. 500.

Summary of the Fifth Century.

At the beginning of this century Christianity was introduced among the *Picts* by *St Ninyan* (A. D. 420.)—In the South the heresy of *Pelagius* so powerfully prevailed that

purpose, was the Fourth General Council of Chalcedon called? 41. When, and by whom was the Roman power overthrown in Gaul? 42. Who succeeded *Vortimer*? What was the melancholy result to Christianity of this introduction of the Saxons into Britain?

the British bishops were obliged to send to Gaul for aid to check its progress: two learned Gallican bishops, *Germanus* bishop of Auxerre, and *Lupus* bishop of Troyes, came over, and completely refuted the heretical teachers: they also applied themselves to arms, and after repelling the incursions of the Picts, returned to Gaul. (A. D. 429.)—A few years later *Germanus* was summoned once more, and he brought with him this time *Severus*, bishop of Treves, and two experienced teachers, by whose means after again refuting the Pelagian heretics, he established *monastic* institutions, and *seminaries of learning*, and introduced the *Gallican Liturgy*. (A. D. 442.) About this period, *St Patrick* was greatly advancing Christianity in Ireland. Soon after, *Vortigern* having called in the *Saxons* to assist him in repelling the Picts and Scots (A. D. 449.); they determined on occupying Britain itself, Christianity was in consequence expelled the land, and the British Church was forced to find an asylum in Cornwall, Wales, and other mountain districts, and for a hundred and fifty years Saxon heathenism prevailed.

CENTURY VI.

ANGLO-SAXONS: *Arthur*.—A. D. 517—547.

43. ST DAVID.—The history of the British Church is now without a record; the rule of *Uthyr* was occupied in perpetual conflicts with the Saxons, and on his death (A. D. 517.) he was succeeded by his son ARTHUR, who was crowned king by *Dubricius*, archbishop of Caerleon. During *Arthur's* reign, two seats of learning were founded, one at Bangor Vawr (in Carnarvonshire) by *Deiniol*, which soon after became a bishopric, and he, its bishop; and one at Heullan on the Wye, by *Dubricius*. *Dubricius* soon after resigned his See to *Dewi* or *St David*; who, with the consent of king Arthur, removed his seat from Caerleon to Menevia, now *St David's* in Pembrokeshire. *St David* was held in

43. What occurred during the reigns of *Uthyr*, and his successor *Arthur*? Who was *St David*? when did king *Arthur* die? when was the Saxon Heptarchy completed?

such high esteem by his countrymen as to be regarded in after years as the patron saint of Wales: he is said to have founded twelve monasteries, and to have lived to the age of one hundred and forty-six years. *Justinian*, (East). *Theodoric*, (West). *Arthur*, after a troubled reign, at length died, A. D. 542., and was buried at Glastonbury. In a few years after, the Saxon Heptarchy was completed in Britain A. D. 547.

Saxon Heptarchy.—A. D. 550—563.

44. CHURCH IN WALES, &c.—At this period flourished *Gildas*, the first British historian; he was a monk of Bangor, and for some time had charge of the abbey of Llancarvan. *Kentigern* (Cyndeyrn) abbot of Glasgow now came into Wales, and founded the abbey of Llanelwy in Flintshire, of which place he became the first bishop. He soon after resigned his See to his pupil *Asaf*, from whom it eventually acquired the name of St Asaph. *St Petrock* at this time also was flourishing in Cornwall; from whom is derived Petrocstow, or Padstow. *St Columba* was also distinguished at this period for his zeal and eloquence; he was a native of Ireland, born about A. D. 532., and applied himself to theological learning; having founded the monastery of Dearmach (the field of oaks), he crossed over into Scotland, where he preached to the Picts, and revived the ancient monastic order of *Culdees*. *Bridius*, the king, presented him with the island of Iona, or Icolmkill, where he founded a monastery, which gave birth to many other similar institutions, all subject to that of Icolmkill; and in this island *St Columba* was buried A. D. 597.

Saxon Heptarchy.—A. D. 587—590.

45. CHRISTIANITY REVIVED IN KENT.—Britain was now in the full possession of the Saxons, three tribes of whom had come over from the continent to share in the spoil of the country; viz. the Angles, Jutes, and Saxons. The first mentioned tribe being more predominant, from them the country took the name of *England*; and it was

41. What learned men of Britain flourished about the middle of the sixth century? What is known in respect of St Columba? 45. What was the extent and nature of the Saxon rule at the time of the Heptarchy? What circumstances connected with the sovereign of Kent facilitated the introduction of Christianity into England by Augustine?

at this period divided into seven kingdoms, known in history under the appellation of *The Saxon Heptarchy*. It was usual to appoint one of the kings as supreme ruler over the rest, who, for the time, enjoyed the title of *Bretwalda* (the Wielder or lord of the Britons). At this period *ETHELBERT*, king (oiscinga) of Kent, was the *Bretwalda*. He had married *Bertha* (Aldeberga) the daughter of *Charibert* (Cherebert), king of the Franks (of Paris), who was a Christian. *Bertha* stipulated for the free profession of her religion before she would quit her native country; she therefore brought over in her household a Gallican bishop named *Luidhard*, who regularly solemnized divine worship in the old British church of St Martin close to Canterbury, the place of her residence; and who probably was instrumental in the conversion of many of the Saxons.

46. GREGORY AND THE SAXON SLAVES.—It now happened, that as GREGORY, afterwards Pope, was passing through the streets of Rome, he was attracted in the slave market by the appearance of some boys of very fair and most interesting countenances who were exposed for sale. On learning that they came from Britain, where they were involved in Pagan darkness, he enquired of what nation; and hearing that they were *Angles*; he replied 'well may they be so called, for they are like *angels* and ought to be co-heritors with the angels in 'heaven.' When he heard also that they came from the province of *Deira**; 'true indeed,' he replied, 'for from 'the wrath of God (*de Dei irá*) are they to be delivered 'and instructed in the mercy of Christ:' and when told that the king of *Deira* was *Cella*; in the same significant manner he answered, 'that one day he trusted that not '*Cella*, but *Ellelujah* (Hallelujah) would be sung in those 'dominions.'—*Bede* II. 1.)

A. D. 596.

47. GREGORY'S DESIGN. — *Gregory* from that day was resolved on converting to Christianity the Anglo-Saxon race. Being prevented, however, by the

46. *What is said to have turned the attention of Gregory to the conversion of England?* 47. *Whom did Gregory send to England to convert the Anglo-Saxons to Christianity?*

* The provinces of *Deira* and *Bernicia* then formed the kingdom of Northumberland.

attachment of every one with whom he had to do, from making a personal visit to the island for that favourite design, he at first directed a priest of Gaul, named *Candidus*, to buy some English lads of 17, or 18 years of age, and educate them for missionaries among their countrymen; but finding this too long a process, he sent over forty emissaries from a Benedictine monastery he had founded at Rome, with *Augustine* (Austin) at their head A.D. 596. To provide for their favourable reception they were furnished with letters of introduction to the bishops and reigning princes of France, who also, in furtherance of their object recommended *Augustine* and his followers to the notice and protection of *Bertha*, the queen of *ETHELBERT*, and at the same time provided them with interpreters.

*The
Heptarchy.*

48. *AUGUSTINE'S RECEPTION.*—On the arrival of *Augustine* and his companions in the isle of Thanet A.D. 597.; they were cautiously yet kindly received by the king, who after a brief parley assigned them a residence in Canterbury at his own expence. The favour of *Bertha* contributed considerably to their prosperity, and it was not long before *Ethelbert* himself became a convert; and so high an example was soon followed by his principal subjects, to the number of ten thousand.

49. *CHRISTIANITY REVIVED.*—Thus by the instrumentality of *Augustine* and his companions, at the instance of Pope GREGORY THE GREAT, was Christianity revived in England, and its *Anglo-Saxon* race converted. The original *British Church*, however had not been quite extinguished; it was still slumbering in Wales, retaining its independence of all foreign influence or control. It was hither that the British bishops had fled from the fury of their Saxon persecutors; indeed, it was only nine years (A.D. 587.) before the arrival of *Augustine*, that *Theonus* and *Thadiocus*, the archbishop of London and York, had retired into Wales to escape the persecution. It is supposed that the bishoprics existing at the time of *Augustine's* landing were these seven; viz.: *Tavensis*, *Llandaff*; *Paternensis*, *Llanbadern* (or *Llan-Patern*); *Banchorensis*, *Bangor*; *Elviensis*, *St Asaph*; *Vicciensis*,

48. *What was the date of Augustine's arrival in England?* 49. *Through whose instrumentality was Christianity revived in England? What proof is there that a considerable Church was already established in the island?*

Worcester; *Herefordensis*, *Hereford*; and *Morganensis*, *Morgan*; which were all subject to the archbishopric of *Caer-leon* (or *Menevia*, or *St David's*).* *The Heptarchy.* It is thought that there were also some bishops in Cornwall, and in Somersetshire. All this sufficiently proves that a Church had existed in the island prior to Augustine's arrival.

50. THE ANCIENT BRITISH CHURCH. — Some idea may be formed of the extent of the ancient *British Church*, and of the existence of Metropolitans of a very early date, from the following list of Archbishops or Metropolitans, and bishops, whose names have been preserved to us†:—

	A. D.
<i>Fagan</i> , was the first British bishop whose name is known to us, he and <i>Dervan</i> executed the mission of king <i>Lucius</i> to <i>Eleutherus</i> , bishop of <i>Rome</i> , (see par. 18.)	178
It is supposed that <i>Llandaff</i> in <i>Glamorganshire</i> , the residence of the native princes, was made an <i>Archiepiscopal see</i> by king <i>Lucius</i> , which was the first in <i>Britain</i> .	180
In the reign of <i>CONSTANTINE</i> , <i>York</i> is said to have been made an <i>Archiepiscopal See</i> . (<i>Collier</i>)	303
<i>Eborius</i> , bishop of <i>York</i> , <i>Restitutus</i> , bishop of <i>London</i> , <i>Adelphus</i> , bishop of <i>Lincoln</i> , } were at the Council of <i>Arles</i> (see par. 24.)	314
In the reign of <i>MAXIMUS</i> , <i>London</i> was erected into an <i>Archiepiscopal See</i> . (see par. 30.)	385
<i>Fastidius</i> , archbishop of <i>London</i> . (see par. 32.)	420
<i>Ninyan</i> , bishop of <i>Whitherne</i> , or <i>Candida Casa</i> in <i>Galloway</i> , or <i>Wigtonshire</i> . (see par. 32.)	420
<i>Dubricius</i> , a companion of <i>St Germanus</i> in his second visit, was made bishop of <i>Llandaff</i> . (see par. 37.)	446
<i>Vodin</i> , archbishop of <i>London</i> . (see par. 39.)	456
<i>Patrick</i> , bishop of <i>Armagh</i> .	460
<i>Sampson</i> , archbishop of <i>York</i> . (see par. 42.)	487
<i>Dyrrig</i> , or <i>Dubricius</i> , archbishop of <i>Caer-leon</i> ‡ (see par. 42.)	487

50. Give instances of Metropolitans of still earlier date to that of Augustine?

* *Galfrid. Mon. Hist. lib. viii. c. 4.*—*Powel Not. in Girald. Cambr. Itiner. Cambr. ii. p. 170.*—*Bingham lib. ix. c. 6.*

† From *Gildas*; *Bede*; *Collier*; *Soame*; and others.

‡ *Llandaff* was the residence of the native British princes: and *Caer-Leon* that of the Roman government. Under *Dubricius* the bishopric of *Llandaff* and the archbishopric of *Caer-leon* were united, he having been appointed to *Llandaff* in A. D. 446.

	A. D.
<i>Dewi</i> , or <i>St David</i> , archbishop of <i>Caer-Leon</i> , who removed the See to <i>Menevia</i> , now <i>St David's</i> . (see par. 43.)	521
<i>Cyndeyrn</i> , or <i>Kentigern</i> , bishop of <i>Glasgow</i> , founded the See of <i>Llanelwy</i> , in <i>Flintshire</i> . (see par. 44.)	550
<i>St Asaph</i> , bishop of <i>Llanelwy</i> , afterwards called after his own name <i>St Asaph</i> . (see par. 44.)	560
<i>Theonus</i> , archbishop of <i>London</i> .* (see par. 49.)	587
<i>Thadiocus</i> , archbishop of <i>York</i> .* (see par. 49.)	587
<i>AUGUSTINE</i> , first <i>Archbishop of Canterbury</i> .	601

Summary of the Sixth Century.

The *British Church* kept up its existence in *Wales* and in *Scotland*; and late in this century Christianity revived in *Kent* in the family of *Ethelbert* its king, who had married *Bertha* a Christian princess of *France*, and who was permitted the practice of her own religion. (A. D. 587—590.). Not long after, *Pope Gregory the Great* anxious for the extension of his dominion designed the conversion of the *Anglo-Saxon* race, a knowledge of whom he had acquired from certain *English* slaves he had seen in the markets of *Rome*. He sent over a *Benedictine* monk named *Augustine* with forty other missionaries for this purpose; who on their arrival in the isle of *Thanet* met with a favourable reception from *Ethelbert*, and had a residence assigned them in *Canterbury* at the king's expence. A. D. 597. Thus, at the close of the *Sixth Century*, did Christianity acquire through the instrumentality of the *Pope of Rome* a footing in the midst of that *Saxon* idolatry, the ruthless violence of which had expelled from the land the ancient *British Church*.

* These two archbishops fled from the *Saxon* persecution into *Wales*. (See par. 19.)

CHAPTER II.

From the arrival of Augustine to the Norman Conquest.

CENTURY VII.

Anglo-Saxons.—A. D. 601—604.

51. CANTERBURY an ARCHBISHOP-
RIC.—The mission of *Augustine* proving so
successful, it was not long before he went
over to the continent, and consulted with
Vergilius, Archbishop of Arles,* as to the
propriety of appearing as Metropolitan of the English
nation. The Archbishop seconded his views, and conse-
crated AUGUSTINE Metropolitan, with the title of *Arch-
bishop of Canterbury*. That city being the capital of
Ethelbert's dominions, and the chief residence of Augus-
tine and his followers, it was now for the first time made
an *Archiepiscopal* See.

*The
Heptarchy.
Gregory I.
Augustine.*

52. BRITISH ARCHBISHOPS. — Prior to this, the
British Archiepiscopal Sees were those of *London*, *York*,
and *Caerleon*, under whose jurisdiction the *British Church*
was confined at the period of Augustine's arrival.

53. When the Archbishops of London and York
fled into Wales on account of the Saxon persecution, the
chief Metropolitan of the British Church was the *Arch-
bishop of Caerleon*; and the number of suffragan Bishops
was but seven, filling the Sees mentioned in *par.* 49.

54. AUGUSTINE and the BRITISH BISHOPS.—Pope
GREGORY being informed of the great progress made by

51. When was Canterbury first made an Archiepis-
copal See? Who was its first Archbishop? 52. Under
whose jurisdiction was the British Church confined at
Augustine's arrival? 53. Who was the sole Metro-
politan or head of the British Church? What number
of bishops did Augustine find in England? 54. What
did Gregory on hearing of Augustine's success? Did

* Not *Etherius*, as quoted by Bede, for he was then Bishop of Lyons.

Augustine, now sent him further instructions, with several assistants, together with many books,* and other things necessary for the service of the Church. Among the instructions were (1) that the *revenues*

*The
Heptarchy.
Gregory I.
Augustine.*

should be distributed as in Rome; *viz.* one-fourth to the bishop and his family; one-fourth to the clergy; one-fourth to the poor; and one-fourth to the repairs of the Churches:—(2) that a *ritual* should be compiled expressly for the English Church, and in accordance with the prevailing forms and practices:—(3) that Augustine was to superintend the British bishops only, and not interfere with the Gallican:—(4) that the *heathen temples* should be converted into Churches after they should be purified with holy water, and consecrated with relics; and that the ancient pagan festivals might be still observed, but only on the anniversaries of the dedication, or of the saints whose relics were there deposited. The *British bishops*, however, refused to acknowledge AUGUSTINE as their Archbishop, and denied his authority over them.

55. THE CONFERENCES.—In consequence of this, *Augustine* repaired to the borders of Wales, and invited the *British bishops* to a conference in order to prove to them his authority, secure their co-operation, and effect a complete uniformity in religious usages. In doctrine the two Churches were identical; but not in discipline. This conference is thought to have been held in Worcestershire, (or perhaps at *Aust* in Gloucestershire, on the banks of the Severn), under an oak tree, since known as *St Augustine's oak*, A. D. 601; the result was indecisive, notwithstanding *Augustine* appealed to a miracle to settle the question: a second conference was therefore held shortly after, which was more numerous attended.

56. The *British deputies* consisted of seven bishops, and many learned monks from the monastery of

the British bishops acknowledge his authority? 55. What step did Augustine take to bring over the British bishops? 56. Who were the British deputies at the conference with Augustine? How were the British deputies received?

* The books sent were 1. a Bible, 2 vols.: 2. a Psalter: 3. a book of the Gospels: 4. another Psalter: 5. another book of the Gospels: 6. Apocryphal Lives of the Apostles: 7. Lives of Martyrs: 8. Expositions of certain Epistles and Gospels.

Bangor in Flintshire; the abbot of which, named *Dunawd* or *Dinoth*, acted as the chief speaker. On arriving, *Augustine* did not deign to rise from his chair to receive them: this assumption of superiority operated strongly on the minds of the British prelates, and doubtlessly gave a tone to their arguments upon the points debated.

*The
Heptarchy.
Gregory I.
Augustine.*

57. The points, which *Augustine* required the British Church to conform to, were these *three*; 1st, that they should keep *Easter* according to the usage of the Roman (or Western) Church; 2dly, that they should administer *Baptism* according to the Roman ritual; and 3dly, that they should *join* them in preaching to the Anglo-Saxons, and *be in submission* to the Pope's authority.

58. The British deputies protested against all these propositions, and emphatically refused to acknowledge *him* for their Archbishop who would not rise from his seat to receive them. *Augustine* was enraged at this reply, and hastily rising, he threatened them with his vengeance. Not long after, about twelve hundred of the monks of Bangor were cruelly put to death on the field of battle by *Ethelfrid*, an Anglian chief, but whether at the instance of *Augustine* is not accurately known. The conference took place A. D. 601.

59. ANCIENT USAGES. — The ancient *British Church* appears to have been independent of Gallican, Roman, and all other Churches, governing itself by Synods of its own, without any foreign interference, yet holding brotherly communion with every other Church. It kept its *Easter* according to the usages of the Eastern Churches (see *par.* 27. §. III.); evidently proving that the British Church derived its origin direct from Asia, and during the Apostolic age; the rite of Baptism it deferred to the eighth day, and adopted ceremonies different from those of Rome; and submitted only to its own Metropolitan.

57. *What were the terms of Union proposed by Augustine?* 58. *How did the British deputies receive the propositions of Augustine? What appears to have been the real cause of Augustine's failure? When did this conference take place?* 59. *What was the state of the ancient British Church at the time of Augustine's arrival? Shew that Britain did not receive Christianity first from the Church of Rome.*

60. AUGUSTINE'S SUCCESSOR.—Augustine did not survive this conference many years: he consecrated three of his companions to the episcopal office; making one *Justus*, bishop of Rochester; *Mellitus*, bishop of the ancient British See of London, which was the residence of SEBERT, king of Essex, the nephew of Ethelbert: and *Laurentius* was consecrated his successor in the See of Canterbury; and thus did Augustine lay the foundation of the Anglo-Saxon, or *English Church*, as distinguished from the *British*; he died A. D. 604.

*The
Heptarchy.
Sabinian.
Laurentius.*

A. D. 605.

61. THE ENGLISH BISHOPS RETIRE. — The first proceeding of *Laurentius* was an attempt to bring over the *British Church* to conform to the usages of the Roman; but it was in vain. Soon after this, his attention was directed to his own position; for on the death of ETHELBERT (A. D. 613—6.), and SEBERT, those two kingdoms relapsed into paganism. *Mellitus*, and *Justus*, were forced to quit the country. *Laurentius* prepared to take the same step, but pretending to have been chastised by St Peter for such intention, and exhibiting a lacerated back in order to work upon the superstition of the king; he by that means gained over EADBALD, the successor of Ethelbert, to the Christian faith, who then consented to recall *Mellitus* and *Justus* from the continent; on the death of *Laurentius* these in succession followed in the See of Canterbury.

A. D. 627.

62. This EADBALD had a Christian sister, *Ethelburga* (Edelburga), who had married EDWIN, king of Northumbria, she had been allowed the services of *Paulinus*, as her chaplain, who was in consequence consecrated

60. *What Sees were founded in England in the time of Augustine? Who succeeded him in the See of Canterbury? From whom does the English Church as distinguished from the British take its date?* 61. *What was the first proceeding of Laurentius? What interrupted the advance of Christianity in Kent and Essex?* 62. *How, and when was Christianity introduced into Northumbria? by whom?*

a bishop by *Justus*, now Archbishop of Canterbury; through his instrumentality Christianity was introduced into Northumbria at this period, and the king and many of his nobles converted, and baptized at York. At the death of EDWIN, however, six years after (A. D. 633.) his kingdom was invaded; and falling into the possession of his pagan neighbours, it relapsed into heathenism; and *Paulinus* with the queen and her family fled into Kent, where he shortly after became bishop of Rochester.

*The
Heptarchy.
Honorius I.
Justus.*

A. D. 631.

63. By the influence of Edwin, *Redwald*, king of East Anglia embraced Christianity. He was not firm in the faith, and dying soon after, he was succeeded by his eldest son *Earpwald*, who was a better Christian; he also met with an early death, and left his crown to his brother *Sigebert*, then in Gaul. *Sigebert* hastened over, and brought with him Felix, a bishop of Burgundy, for whom he established an episcopal See at Dunwich, in Suffolk.

A. D. 634.

64. It was now that the kingdom of WESSEX was converted to Christianity by the preaching of Birinus, a Roman monk of Genoa, sent over by Pope Honorius. *Cynegils*, (or *Kynegils*), the ruling prince, fixed his See at Dorchester, near Oxford, (since transferred to Lincoln), of which place he was made bishop: his successor was Agilbert, a Frenchman, who had long studied in Ireland.

A. D. 635.

65. At this period the kingdom of NORTHUMBRIA fell under the sway of *Oswald*, a Christian prince, who re-established Christianity throughout his dominions. Having been converted by the Scottish clergy, he sent thither for spiritual assistance, and ultimately *Aidan*, a monk of Iona, was despatched into Northumbria, and fixed his See at Lindisfarne or Holy Island, in preference to York, which had been vacant since the retirement of Paulinus.

63. When was Christianity established amongst the East Angles? 64. When, and by whom was Wessex converted to Christianity? 65. When, and by whom was Christianity re-established in Northumbria?

A. D. 651.

66. The efforts of *Aidan* were more successful than those of St Augustine, and to him rather should be ascribed the title of 'The Apostle of the English:' he is also said to have been the instructor of *St Hilda*, the cousin of king Edwin, who founded the abbey of Whitby. At his death in this year *Finan*, also a monk of Iona, was appointed his successor in Northumbria. Through the instrumentality of the latter, *Mercia* (Cheshire) was added to the Church by the conversion of Penda (Penda), its king. *Diuma* (Dwina) was consecrated its bishop, who came into the kingdom with three Saxon priests, one of whom named Cedda was sent into Essex to attempt the restoration of Christianity in that kingdom, in which he was very successful; this was about A. D. 654—6. Some authorities consider Diuma a Scot by birth. It is to Diuma and his three successors that the whole of the midland parts of England owe their conversion to Christianity. At this period *Frithona*, a Saxon priest, held the See of Canterbury under the name of *Deusededit* (Adeodatus, or God's gift).

*The
Heptarchy.
Martin I.
Justus.*

A. D. 664.

67. On the death of Finan, *Colman* obtained the diocese of Northumbria; and the successor of king Oswald was *Oswy* (*Oswin*), who had married Eanfleda the daughter of Edwin. *Oswy* being a member of the ancient British Church, and Eanfleda of the Anglo-Saxon Church founded by the Roman missionaries, a difference of practice prevailed with the king and queen in the keeping of Easter, and other religious observances, which created much dissension and inconvenience. On this account, *Oswy* consented to call a *Council at Whitby* at this period to effect if possible a uniformity in the two Churches. *Colman*, bishop of Northumbria, and *Cedda*, bishop of Essex, advocated the British usages, and *Wilfrid* was deputed by Agilbert, the bishop of the West Saxons, to advocate those of the Roman: numbers of the Clergy from various parts of England attended, and

66. Who succeeded Aidan? Who converted Mercia? When? Who re-established Christianity in Essex? and who at this time filled the See of Canterbury? 67. Who succeeded Finan in Northumbria? by whom, and for what purpose was the council at Whitby convened?

the discussion ended in the majority assenting to the adoption of the Roman customs.—*Colman* and his clergy immediately after retired into Scotland; and the church of England now to a certain extent submitted to the foreign dominion of the Romish Church.

*The
Heptarchy.
Vitalian.
Deusdedit.*

A. D. 666.

68. PAPAL INFLUENCE.—Another important circumstance now occurred, in king *OSWY* of Northumbria and *EGBERT* of Kent, jointly appointing *Wighard*, a Saxon priest, to the See of Canterbury on the death of *Deusdedit*, (*Frithona*); he was sent to Rome to be consecrated, but having died before his arrival, the two kings requested Pope *Vitalian* to fill up the vacancy: some authors think *Vitalian* determined to appoint to the vacant See of his own accord.

A. D. 669.

69. HERTFORD SYNOD.—*Vitalian* fixed his choice on *Theodore*, an Asiatic of Tarsus in Cilicia, a man of great piety, and learning; and to keep him in submission to the See of Rome, an Italian Abbot named *Adrian*, a native of Africa, was despatched with him as a kind of spy. On his arrival in England, *Theodore* was acknowledged by the entire Anglo-Saxon Church as their Metropolitan. At a Synod at *Hertford*, he imposed ten Canons on the Church (A. D. 673.): which directed that the Bishops and the Clergy should keep to their dioceses; and Monks to their own monasteries; that priority of consecration should decide the precedence of Bishops; that Synods should be held twice every year; that Easter day should be kept according to the Roman practice; *i. e.* on the Sunday following the first full moon after the vernal equinox; and that Divorces should not be allowed for any other cause than that sanctioned by the Gospel. He also procured the first legal provision for the Clergy, in the shape of a Kirk-scot or tax of one penny from every house of thirty pence yearly rent; prior to this, *tithes* had been a religious

and when? Who represented the British Church? and who, the Roman? What was the result of the discussion? 68. How was the successor of *Frithona* to the See of Canterbury appointed? 69. Who was *Theodore* of Tarsus? who accompanied him? what was his success?

obligation and voluntary. *Theodore* founded a School at Canterbury, and introduced *chanting* in the Churches: with the assistance of *Adrian*, he established several other Schools for the advancement of education, and considerably extended the efficiency and influence of the Church by increasing the number of bishops, and promoting the formation of Parishes by granting the patronage to the founders of the Churches.—(*Bede* IV. 5; V. 45; *Spelman* I. 153; *Wilkins* I. 41).

*The
Heptarchy.
Domnus.
Theodore.*

A. D. 678.

70. *Wilfrid*, the great champion of the Roman Church at the Council of Whitby (see *par.* 67.), soon after that event, was appointed to succeed *Tuda*, who had followed *Colman* in the See of Northumbria; some affirm that the appointment was to the See of York as successor to *Paulinus* (A. D. 633.): but refusing to receive consecration from the native bishops, from their not being in communion with Rome, as well as from Canterbury, as he considered the Archbishop (*Wighard*) was in agreement with those schismatics; he went over to *Agilbert*, formerly bishop of Wessex, but now bishop of Paris, to be consecrated. Continuing absent, however, two years, *Oswy* appointed *Chad*, the brother of *Cedda* the bishop of Essex, to fill the vacant See of York; who was consecrated by one Anglo-Saxon bishop, *Wini*, bishop of Winchester, and two British bishops, the Archbishop, *Theodore*, having not yet arrived; and this was the first act in which the two Churches held communion. On *Wilfrid*'s return (A. D. 670.) he applied to *Theodore* for restitution, the Archbishop abetting his claim declared *Chad* had been uncanonically consecrated, in consequence of which, *Chad* resigned the See of Northumbria (York) to him, and was subsequently put by *Theodore* into the see of Lichfield, (Mercia) which he held till his death (A. D. 672.) *Wilfrid*, proud and ostentatious, rivalled the king in the style and extravagance of his living; which brought down upon him the displeasure of his prince, and led to the partition of his large diocese

70. How was *Wilfrid* rewarded for his success at the Council of Whitby? What circumstances attended the career of *Wilfrid*? Who supplied his place in the See of York? What was his style of living? Before whom did he lay his complaints?

of Northumbria: a proceeding originating with king EGBRID, and to which Archbishop Theodore consented. *Wilfrid* immediately set off for Rome to lay his complaint before Pope *Agatho*. *The Heptarchy.*
Agatho.
Theodore.

71. Under the advice of *Theodore*, the see of Northumbria was divided into those of *York*, and *Hexham* (Hugulstad), which latter was now erected into a bishopric; that of Lindisfarne or Holy-Island was also restored; *Ripon* became the see of a bishop: a bishop was likewise appointed at Lincoln, and another at Witherne in the more northern part of the kingdom. *Wilfrid* at length returned with a 'bull' from the Pope in his favour, which was the first attempt at Papal jurisdiction made in England; the 'bull,' however, as well as *Wilfrid* himself, were treated by the king and clergy with disdain; and he, at last was confined in prison for nine months, and then banished from Northumbria, (A. D. 677.). *Theodore* shortly after called a Council at Hatfield, about the time of the Council of Constantinople (A. D. 680.), for enforcing religious uniformity: the first five General Councils were received, as well as the one lately held at Rome, A. D. 649. condemning the Monothelites.

A. D. 681.

72. *Wilfrid* wandered from one Saxon kingdom to another till he found a resting place in Sussex, the portion of the island not yet thoroughly converted; here he laboured diligently among the people, and successfully brought them over to the Christian faith, (A. D. 681.). *Ædilwalch*, the king of Sussex, had been baptized previously at the Mercian court. *Wilfrid* was ultimately restored to a part of his ancient see, and died bishop of Hexham. (A. D. 709.).

A. D. 692.

73. Archbishop *Theodore* having laboured many years in promoting the welfare of the Anglo-Saxon Church, and striven continually to keep it in conformity

71. What additional bishoprics were erected by *Theodore*? Did the king and clergy submit to the authority of the Pope in the case of *Wilfrid*? What befel *Wilfrid*? 72. When, and by whom was Sussex Christianized? What was the end of *Wilfrid*? 73. When did *Theodore* die? Who succeeded him?

to the Church of Rome, yet, from his oriental origin with a feeling of independence, now died at the advanced age of eighty-eight years, and was succeeded in the see of Canterbury by *Berthwald* (*Brihtwald*), abbot of Reculver in Kent.

*The
Heptarchy.
Sergius.
Berthwald.*

74. About this period a Code of *Ecclesiastical Laws* was drawn up by *INA*, king of Wessex, for the regulation of the Clergy, which bear evidence to the discipline of the Church at that time; it is the first recorded Code we have, and was probably a digest of previous enactments; among them were these following:—

CHURCH RATES.—‘The *Church scot* (or Rate) for the repair of Churches, and supply of all things necessary for divine worship, was to be paid by every house before Martinmas, according to a valuation made at Christmas: penalty forty shillings, or twelve times the amount due.’

SABBATH.—‘If a slave work on the *Sabbath* by command of his lord, he shall be free, and the lord fined thirty shillings.’

‘A slave working on his own account and by his own will shall be whipped.’

‘A freeman working shall be fined sixty shillings, or lose his liberty.’

INFANT BAPTISM.—‘If a child is not *baptized* within a month after birth; fine forty shillings.’

‘If a child die unbaptized; and the want of baptism is from the neglect of the parent, he shall forfeit his whole estate.’

Privilege of **SANCTUARY** was also given to Churches.

Summary of the Seventh Century.

75. The Roman missionaries, after taking up their abode in Canterbury, met with so much success among the Anglo-Saxon people that *Canterbury* was now made an Archbishopal see, and *St Augustine* consecrated its *first Archbishop* and *Metropolitan of England*: A. D. 601. Prior to this no semblance of Papal authority had ever been claimed or exercised in the island. The ancient

74. What Code of Ecclesiastical laws appeared at this time? by whom? Mention such as bear some testimony to the state and discipline of the Church. 75. What was the progress of the Church in the *Seventh* century?

British Church still kept aloof from the Anglo-Saxon establishment, and firmly resisted the efforts of Augustine to effect uniformity, yet the latter Church continued to enlarge its influence; several additional *Sees* were founded, Synods convened, the heathen temples turned into Churches, and many of the pagan rites retained; at length, the whole country became converted. At a vacancy in the see of Canterbury, the Anglo-Saxon princes chose a Saxon priest named *Wighard* for the Archbishopric, and sent him to Rome to be consecrated; dying there, however, Pope *Vitalian* appointed *Theodore* of Tarsus in his place A. D. 669. This prelate effected many improvements in the Church, checked dissension, and enforced discipline. The progress of the Church during this century was much disturbed by the controversies respecting the keeping of *Easter*; and by the struggles of truth with false doctrines, and growing superstitions; great dissension also arose respecting the *treble tonsure* of St Peter, St Paul, and Simon the sorcerer. Divine worship began to be performed in the *Latin* tongue to the exclusion of the native Anglo-Saxon: and *bells* were introduced. The *Endowment of Parish Churches* was promoted by giving the right of patronage to their founders; *Church-rates* enforced; *Privilege of Sanctuary* allowed; and it is supposed that the payment of *tithes* was now established; having, as some affirm, been introduced by Augustine. The Clergy as yet held themselves *independent of Rome*, for on an appeal made by Wilfrid to Pope Agatho against his Metropolitan, the papal bull enforcing the claims of Wilfrid was treated with contempt by the Archbishop and the Saxon princes, and Wilfrid himself put in prison. A. D. 676. But he was subsequently restored. The conversion of the Heptarchy was now completed* A. D. 678. Shortly after, a Code of *Ecclesiastical Laws* was drawn up by *Ina*, king of the West Saxons, A. D. 693.

CENTURY VIII.

The Heptarchy.—A. D. 705—716.

76. **ANGLO-SAXON CHURCH.**—About the beginning of this century the Anglo-Saxon Church com-

76. What was the state of the Anglo-Saxon Church

* Kent in A. D. 597; Essex, 604; Northumbria, 627; East Anglia, 631; Wessex, 634; Mercia, 651; Sussex, 678—81.

prised seventeen bishops under one Metropolitan, the *Archbishop of Canterbury*, who was generally elected by the monks of Canterbury. *Cuthbert*, lately abbot of Melrose, now filled the see of Holy-Isle; and *Aldhelm*, nephew of *INA*, king of Wessex, and lately abbot of Malmesbury, was now bishop of the new See of Sherborne. A. D. 705. *Ina* had wrested Glastonbury abbey from the Britons who still occupied Devon, Cornwall, and part of Somerset; and at the request of *Aldhelm*, it was rebuilt with great magnificence. The celebrated ecclesiastical historian, *Bede*, also flourished at this time.

*The
Heptarchy.
John VII.
Berthwald.*

77. *INA* at length made a pilgrimage to *Rome*, according to the practice of the Anglo-Saxons, but the Britons made their pilgrimages to *Jerusalem*; and he there founded a Saxon school, for the support of which it is supposed that the tax of *Romescot*, of a penny from every householder in Wessex, was now first levied: this, subsequently, was annually demanded by the Popes from the whole kingdom, under the name of *Peter's-Pence*; and for seven centuries, with occasional interruptions, it was collected and sent to *Rome*. In this city *Ina* ended his days. The learned *Adrian*, the friend of archbishop *Theodore*, a few years before this (A. D. 710.) died at Canterbury: among his pupils were *BERTHWALD*, (or *Brihtwald*) the successor of *Theodore*, *Alcuin*, subsequently abbot of Canterbury, and *Aldhelm*, bishop of Sherborne. Now also (A. D. 716.) the monks of *Iona* consented to conform to the Anglo-Saxon practice of keeping Easter, &c.

A. D. 735.

78. *BEDE* was born in the diocese of *Durham* about A. D. 674. and placed in his childhood (A. D. 680.) under the care of *Benedict Biscop*, abbot of *Wearmouth*; he was removed soon after, on the death of that learned man, to the neighbouring monastery of *Jarrow*, where he

at the beginning of the VIIIth century? 77. Where did *Ina* end his days? Whence is supposed to have originated the tax of *Peter's pence*? When did the learned *Adrian* die? Who were among his pupils? When did the Church of Scotland begin to conform to the Anglo-Saxon time of keeping Easter, &c.? 78. Give some account of *Bede*.

was educated under the care of the abbot Coelfrid, Biscop's successor, and there passed the whole of his life in devotion and study. He was ordained a deacon at nineteen, and a priest at thirty: his chief labour is his *History of the English Church*, from Augustine to his own time, compiled from ancient monuments, traditionary accounts, and personal knowledge. Besides this Ecclesiastical History, he wrote a translation of St John's Gospel in the Anglo-Saxon tongue, which he completed but a few minutes before his death. He died A. D. 735. He was buried at Jarrow, and his bones subsequently removed to Durham and enclosed with those of Cuthbert.

*The
Heptarchy.
Gregory III.
Nothelm.*

A. D. 747.

79. COUNCIL OF CLOVESHOO.—In this year a Council was called at *Cloveshoo* (Cliffe's-hoe, or Cliff at Hoo) in Kent, by CUTHBERT, archbishop of Canterbury, under the direction of *Ethelbald*, king of Mercia, in deference to the request of Pope *Zachary*: although it was principally at the instigation of *Winifrid* (Boniface) a native of Crediton in Devonshire, and a friend of Cuthbert's; his zeal for the Church procured Winifrid a pall, and the German archbishopric of Mentz. It was enacted at this Council, that bishops should visit their dioceses annually; that the people should learn the Creed, and the Lord's Prayer in the vulgar tongue, and have the sacraments of Baptism, and of the Lord's Supper, explained to them in their own language; prayers also were ordered to be used for the dead: other canons were passed for the correction of morals and discipline: but no mention was made of submission to the See of Rome, a thing so much desired by *Winifrid*, then so hot a partisan of the Roman pontiff; yet great deference was shown to Papal authority.

A. D. 750.

80. CONFORMITY TO ROMISH USAGES.—The wide extent and flourishing condition of the Anglo-Saxon

79. When, and by whom, was the council of Cloveshoo convened? What was then agreed to? 80. When did the ancient British Church conform to the practice of the Anglo-Saxon, and Roman Churches?

Church led the ancient British Church at last to yield to the Roman time and practice of keeping Easter, &c. and to hold communion with the Church of England, still retaining its own independent government. *Elrod*, bishop of Bangor, introduced the practice into his diocese at this period; and South Wales followed the example a few years after, A. D. 777.

*The
Heptarchy.
Stephen III.
Cuthbert.*

81. SEE OF YORK.—It was now (A. D. 732—766.) that the city of York obtained great celebrity for its learning. Archbishop *Egbert* (*Ecbert*) who had visited Rome, and obtained an archiepiscopal pall from the Pope, collected an extensive library, and diligently applied himself to teaching in the school attached to the monastery. He wrote a '*Penitential*,' another work called '*Excerpts*,' and several treatises on ecclesiastical discipline. He was succeeded in his see by *Albert* (or *Elbert*) a near relative, who emulated the good deeds of his predecessor, and obtained equal credit and renown: ultimately he retired into a monastery, and died two years after. (A. D. 780.) His successor in the see of York was *Eanbald*, formerly a pupil of the learned *Alcuin* (*Flaccus Albinus*), who supplied the place of *Albert* in taking charge of the school, and library.

82. *ALCUIN* was a native of York, where he was born of noble parents A. D. 735. He received his education from *Egbert* and *Albert*, and on the retirement of the latter he went soon after to Rome to solicit from the Pope the pall for *Eanbald*, who was elected the successor of *Albert*. Whilst abroad he became acquainted with *Charlemagne*, who invited him to the imperial court, where he took up his residence A. D. 782., and by his piety, learning, and address obtained such unlimited influence over the emperor as to direct the affairs of Europe. *Alcuin* obtained permission to revisit his native country, A. D. 790.; and after a stay of three years he returned, and ultimately retired to his abbey of *St Martin* at *Tours*, where he devoted his time to writing manuscript copies of the Scriptures, and died, A. D. 804. *Cuthbert* Archbishop of *Canterbury* was succeeded by *Bregwin*, A. D. 759.; and he, by *Lambert*, A. D. 763.

81. For what was the city of York at this time celebrated? Who were its noted Archbishops? 82. Who was *Alcuin*?

A. D. 787—796.

83. A THIRD ARCHBISHOPRIC.—*Offa*, the sanguinary king of Mercia, being at this period at enmity with *Alric* the king of Kent, whom he subsequently slew in battle, and with *Lambert* archbishop of Canterbury because he had been striving to get foreign assistance for his royal master, determined to curtail the power of *Lambert* by creating Lichfield into an archbishopric; for this purpose OFFA sent presents to Pope ADRIAN I. for his permission and assistance to found a *third archbishopric*. A council was in consequence held at *Calcuith* in Lancashire (or Challock, or Chalk in Kent A. D. 785—7.), which was attended by *Gregory* bishop of Ostia, and *Theophylact* bishop of Todi, as the Pope's legates, when *Lichfield* was made an archbishopric, and the pall assigned to *Higbert*: at this Council also several ecclesiastical regulations were adopted, and the *first six General Councils* admitted. OFFA soon after visited Rome, and proposed to the Pope the foundation of St Alban's Abbey; at the same time he settled on the English College at Rome an annual payment of a penny from each family in his dominions: a similar imposition to that of *Ina*, a former king of Wessex, and which is thought to have been the origin of the tribute of subsequent times, called *Rome-Scot*, or *Peter's pence*. OFFA was an ambitious prince, and made the Church an instrument of personal aggrandisement; he at last died A. D. 796. During his reign *Alcuin* was permitted by Charlemagne to revisit England; during his stay the English bishops engaged him to write against '*the worship of images*,' which the decrees of the SECOND COUNCIL OF NICÆA (held A. D. 787.) had established:—a doctrine declared by the English Church 'accursed.' *Alcuin's* work is known as the celebrated '*Caroline Books*.'

*The
Heptarchy.
Adrian I.
Lambert.*

A. D. 800.

84. THIRD ARCHBISHOPRIC *reduced*.—On the death of *Higbert*, the new archbishop of Lichfield, this year, *Ethelhard*, (Athelard) the successor of *Lambert* in the See of Canterbury, prevailed over CÆONWULF the

83. Relate the circumstances of the Church during the reign of Offa, king of Mercia. 84. When was Lichfield reduced to its ancient jurisdiction of a bishopric? Give a

new king of Mercia, who was now also possessor of Kent, to consent to the reduction of Lichfield to its ancient jurisdiction; and having obtained the assistance of Alcuin to prevail over Pope Leo III. *Lichfield* became once more a bishopric.

Summary of the Eighth Century.

During this century the *Anglo-Saxon* Church advanced to its highest state of intellectual eminence, having among its promoters *INA*, *Bede*, *Aldhelm*, *Ecbert*, *Cuthbert*, and *Alcuin*. The see of Sherborne was founded A.D. 705., of which *Aldhelm* was the first bishop. The venerable *Bede* flourished at this period, dying A.D. 735. York regained its *Archiepiscopal* position under *Ecbert*, which it had lost ever since the time of Paulinus (see *par.* 62). A.D. 745. For the correction of morals and discipline a Council was convened at *Cloveshoo*, A.D. 747.; and literature and learning made great advances under the influence of the celebrated *Alcuin*, whose great piety and talents procured him the favour and patronage of Charlemagne. *Offa*, the Mercian king, becoming offended with *Lambert*, archbishop of Canterbury, procured from Pope Adrian, the erection of Lichfield into an *Archiepiscopal* see A.D. 785.; to confirm which a Council was called at *Calcuth*, at which for the first time *Papal legates* appeared, and took part in the points debated A.D. 785—7. *Offa* at length just before his death in a spirit of penitence for his great cruelties refounded St Alban's Abbey, and visited Rome, where he endowed the English College with the tax upon his people called Rome-Scot. *Image-worship*, which had been established by the second *Nicene* Council, was rejected by the Anglo-Saxons, and by France A.D. 787., and at the close of the century *Lichfield* fell back into its ancient limited jurisdiction of a bishopric, thus restoring to Canterbury its lost privileges.

CENTURY IX.

Egbert.—A.D. 827—836.

85. THE HEPTARCHY REDUCED.—Early in this century another Council was held at *Calcuth* A.D. 816.

summary account of the Ecclesiastical information of the eighth century. 85. What were the troubles of the

under WULFRED, then *Archbishop of Canterbury*, and in the presence of CÆN-WULF king of Mercia and Kent, when it was decreed *that*, instead of relics being deposited in a Church at its consecration as directed by the second Council of Nice, the consecrated elements might be employed; *also*, that a representation of the Saint in honour of whom a Church was built shall be commemorated on its wall; *also*, that Scottish clergymen should not be allowed to officiate, on the plea of uncertainty as to their orders, but really on account of their objecting to acknowledge the ascendancy of Rome; *also*, that no private monastic institutions should be allowed; *also*, that baptism should be administered by immersion, not by sprinkling; and other minor points. Soon after this the *Saxon Heptarchy* was brought to a close by the reduction of its several kingdoms to the power of EGBERT, king of Wessex, who was crowned at Winchester, king of all England, (*i. e.* all, south of the Humber), A. D. 827. He did not however long enjoy this high dignity, for the kingdom soon became a prey to the ravages of the *Danes*, who appear to have directed their fury especially against the clergy, the churches, and the monasteries; as well out of resentment for the cruelties inflicted on them in their native country by Charlemagne, and his successors, who forced Christianity upon them; as for affording them richer, and easier booty. Harassed by these continual wars, EGBERT at length died, and was succeeded by his second son *Ethelwulph*, A. D. 836., the elder having lately died.

Egbert.
Stephen V.
Wulfred.

Ethelwulph.—A. D. 838.

86. ETHELWULPH had received his education in the cloister under *Swithin*, afterwards bishop of Winchester. He was a peaceful prince, having been prepared for a mitre rather than a crown, and far from fitted to resist the inroads of the *Danes*. He convened a synod of the Church towards the close of his reign at Winchester, (A. D. 855.) when at the instance of St Swithin he either made a grant of a *tenth part* of the royal domains, or some say of all England, as tithes to the church; or he may have only

Church in the reign of Egbert? Who were his enemies? Who succeeded him? 86. What synod was convened

renewed their payment, as mention had been made of tithes before; or, as is thought by some, he may have merely exempted the church lands from all secular services and taxes. Soon after, out of reverence to the Holy See, he visited Rome, taking with him his son *Alfred*, then seven years old, which was indeed the child's second visit; and who now received the papal unction as the future sovereign of England: while there *ETHELWULPH* rebuilt *Inda's* School, which had been destroyed by fire; settled an annual payment on the See of Rome of three hundred marks (manuces); one hundred for the use of the Pope; and one hundred each for the churches of St Peter and St Paul for the supply of candles. Journeying through France on his return home, he espoused *Judith*, the youthful daughter of Charles the Bald; but his remaining days were embittered by his eldest son usurping the throne. He died shortly after, when he was succeeded, one after the other, by his three sons; — *Ethelbald* in A.D. 856., *Ethelbert* in A.D. 860., and *Ethelred* in A.D. 866.; during whose reigns the kingdom was incessantly harassed by the Danes, who spared neither age, sex, nor condition, and ruthlessly destroyed the finest monasteries in the country; among which were those of Beverly, Ripon, Whitby, Lasingham, Jarrow, Hexham, Lindisfarne, Bardney Croyland, Peterborough, Ely, and others. At length *ALFRED*, the fourth son of *Ethelwulph*, succeeded to the crown, A.D. 871., at the age of 22 years.

Alfred the Great.—A.D. 871.

87. DANES DEFEATED.—*ALFRED* on his succession to the throne found his kingdom in a most lamentable position. The bishops and clergy had either been put to death or compelled to fly, the monastic establishments were broken up, and all the books and manuscripts within reach, the barbarous Danes had destroyed. The king himself was obliged to retire to *Athelney*, near *Glastonbury*, to escape from his persecutors (A.D. 878.); but fortune at length turned in his favour. The Danes were overthrown, and compelled to submit to the terms

Alfred.
Adrian II.
Athelred.

by *Ethelwulph*? What grant did he make to the Church? What did his successors? 87. What was the state of the kingdom on the accession of *Alfred*?

of *Alfred*; which were, that they might settle in England on condition of their embracing Christianity, and paying *tithes*, *Rome-shot*, *light-shot* (church-shot), *plough-alms* (a kind of rent-charge), and all other dues of the Church as paid by his own people.—They agreed, and were baptized with *Guthrum* (Godrun), their king.

Alfred.
John VII.
Atheldred.

88. Having now more leisure and better opportunity, ALFRED, guided by his uncle, *St Neot*, a monk of Glastonbury, set about repairing the injuries done to the Church. He raised new edifices, invited learned monks from abroad to settle in the kingdom; and improved the temporal government of his people by compiling a Code of Laws from the enactments of his predecessors. He restored a school at *Oxford* which had been founded by archbishop Theodore, or perhaps by the ancient British Church; though some affirm, that he founded a College there (*University College* in A. D. 872.). *Grimbald*, from *St Omer*, was appointed one of its teachers, who built the church of *St Peter's* in the East in that city, of which nothing now remains but the crypt. He is also said to have built a cathedral at *Winchester*, a monastery at *Athelney*, and a nunnery at *Shaftesbury*.

89. From the ignorance of the clergy the Latin language was almost unknown; but ALFRED himself was by no means deficient in learning, nor in an acquaintance with Latin; to encourage literature, therefore, with the assistance of his friend and biographer *Asser*, who was subsequently bishop of *Sherborne*, and *Phlegmund* afterwards archbishop of *Canterbury*, and *Werferth* bishop of *Worcester*, he translated into his native tongue various portions of the Scriptures; *Bede's Ecclesiastical History*; the *Consolations of Boethius* (a work of the sixth century); *Orosius*; and the *Pastoral of Pope Gregory*, which last was a manual of directions for the clergy: in this work various penances were enjoined, but the practice was now creeping into the Church of avoiding them by pecuniary fines: the king was also engaged in a Version of the *Psalter*, which, however, he left unfinished. *Image Worship*, which in the time of *Alcuin* had been held accursed by the English prelates, was now gaining considerable ground; for in the '*Ten Commandments*' prefixed by

88. What did Alfred after subduing the Danes? 89. What did Alfred to encourage literature and learning? What works did he write? What was the state of the

ALFRED to his laws, the *second* is omitted; yet the *tenth* stands 'Thou shalt not make to thyself gods of gold and silver.' Alfred's philanthropy led him to urge the manumission of slaves; and his Christianity extended to foreign countries, even to India, whither he sent the bishop of Sherborne with presents to supply the wants of the Syrian Christians, who were then in great distress. (*Turner* II. 148.) The bishop returned A. D. 884. The king, notwithstanding his early predilections for Rome, knew nothing of the supremacy of the Pope, nor did he admit the doctrine of transubstantiation; but he allowed the right of sanctuary, entertained a high regard for relics, and favoured penance.

A. D. 886.

90. ERIGENA.—At this period died *John Scotus Erigena* (John, the Irish-born Scot) who lived in the court of *Charles the Bald* of France; he was very zealous in opposing the doctrine of transubstantiation then strongly advocated by *Paschasius Radbert*, abbot of Corby, a French monk; but who was also controverted by *Ratramn* (Bertram), a monk of the same convent. SCOTUS, however, laid the foundation of the scholastic system of Theology, and translated the spurious works of Dionysius, the Areopagite. Having offended his patron *Charles*, he accepted the invitation of *Alfred* to reside in England as a teacher; he obtained great renown both at Oxford and Malmesbury; but from the sternness and severity of his discipline he is said to have died a violent death at the hands of his pupils. To the close of this century, nothing further of moment occurred affecting the progress of the English Church.

Summary of the Ninth Century.

During this century some slight advantages were gained by the Romish party towards establishing the ascendancy of the Papal power. The Roman *Easter* became generally adopted; and the Scottish clergy, on account of their ideas of ecclesiastical independence derived from their ancestors, *Aidan*, and others, were not allowed to officiate south of the Humber. The clergy obtained under *Ethelwulph* exemption from all secular

Church in his reign? 90. Who was John Scotus Erigena? What was his learning? What was the progress of the Church in the Ninth century?

services and taxes; but the irruptions of the Danes greatly interfered with the progress of Christianity. *Alfred the Great* rescued his people from the thralldom of the Danes, and did great service to literature, and legislation, and much for the welfare of the Church; but his early affection for Rome led him to encourage some of the superstitious practices of the Papacy, particularly IMAGE-WORSHIP. During this century (A. D. 820—836.), the *False Decretals* (the *Pseudo-Isidorian*) were published by some member of the Gallican Church for the express purpose of advancing the Papal power. They appeared as by *Isidore* of Seville, who had in A. D. 635. revised the collection of *Dionysius the Less*; containing the canons and decretals of the Popes since SIRICIUS, to his own time (A. D. 384—525.). The *Forged Decretals*, however, professed to contain the canons and decretals of the Popes *before* Siricius up to the remotest period; and have for their object the depreciation of the metropolitan and temporal power, the exaltation of the Papal Supremacy, and the establishment of the independence and infallibility of the Roman Church. At this period also the doctrine of *Transubstantiation* was prominently put forward by *Paschasius Radbert*.

CENTURY X.

Edward the Elder.—A. D. 901—925.

91. EDWARD THE ELDER. — The beginning of the tenth century brings with it the death of the good king ALFRED, who died at the age of 52 years A. D. 901. He was succeeded by his son EDWARD THE ELDER, who, according to Collier, erected three new bishoprics, those of *Wells*, *Crediton* in Devon, and *Padstow* or *St Petrock* in Cornwall: by some authorities this is considered to have been done in consequence of a threatening epistle from *Formosus*, Bp. of Rome, but this is not sufficiently authenticated. He also divided the diocese of

Edward the Elder.
Benedict IV.
Phlegmund.

91. When did Alfred die? Who succeeded him? What did Edward the Elder for the Church?

Sherborne into two, forming out of it the see of Wilton: and likewise corrected certain abuses that had crept into the Church. He died A. D. 925. and was succeeded by *Athelstan*. *Edward the Elder.*

Athelstan.—A. D. 925—940.

92. **ATHELSTAN.**—The reign of *Athelstan* is conspicuous for its great deeds. This king reduced all Wales and Cornwall to subjection, and gained many very important victories over the Danes. He established, moreover, at the Council of Grateley many regulations of a legislative character, among which were trial by *ordeal*; he also enforced *Church shot* (church-rates), and the payment of tithes of *live stock*, as well as of produce. Dissensions however sprung up in the Church upon the subject of the restoration of the monasteries between the Bishops and *Secular* clergy on the one side, and the monks, called the *Regulars*, on the other side. The monks ultimately prevailed, for we find that **ATHELSTAN** restored many religious houses, and founded others: at length he died, and was succeeded by his son, *Edmund* A. D. 940. *Athelstan.*
John X.
Athelm.

93. **SECLARS, AND REGULARS.**—Up to the reign of **ATHELSTAN**, *Monachism* in its strictest sense had not prevailed to any very great extent in England; the monasteries were, generally speaking, Colleges for the education of youth. The most numerous and most influential body of men at this period were the secular clergy (or *Seculars*), who were the parish priests, living according to the practice of the world, unrestricted by any monastic discipline, and were such as our present clergymen. They and their bishops were in possession of the monasteries, from which the *Regulars* (monastic orders) had either been expelled by the Danes, or put to death; and also of the cathedrals, where they performed daily service; and in the precincts of which they resided with their wives and families. It was to regain possession of these monasteries, and acquire their lost influence in ecclesiastical affairs, that the *Regulars* now contended with the *Seculars*, and with a bitterness of feeling that disturbed the peace of the Church for several hundred years, ending only at the Reformation.

92. What dissensions occurred in the reign of Athelstan? 93. What was the most influential body of men up to the reign of Athelstan? What gave rise to the

The main-spring of this contentious strife was the ambition of the See of Rome, which —looking on the Regulars as belonging to their *order* and not to their *country*, and as aids to its usurpation—backed them in their claims, and exempted them from all ecclesiastical jurisdiction, hoping thus to overthrow the influence of the *Secular clergy*, who were the means of keeping the national churches independent of the Papal power.

Athelstan.
Leo VII.
Wulfelin.

94. MONACHISM. — The *monastic life* seems to have had its rise in the middle of the third century, when the persecutions of the Church drove many a Christian of noble birth, and great learning, to find safety in the seclusion of the wilderness, or retirement of the desert. The most noted founders of *solitary life*, whence the appellations *monk*, *monachism*, *monastery*, and *minster* (from *μνος*, *solus*, *alone*), were the Egyptians PAUL of Thebes, and ST ANTHONY. The former, who is the first recorded *hermit*, fled from the Decian persecution (A. D. 250.) into solitude, in which he lived ninety years. Twenty years afterwards (A. D. 270.) the celebrated St Anthony retired into the Egyptian desert, and ultimately to the Upper Thebaid, where he practised the severest abstinence and the most painful austerities: his illustrious example produced numerous disciples. But as time advanced, and their numbers increased, these recluses began to form themselves into communities or bodies, living together according to certain regulations, and having all things in common; and thus originated *Monasteries*, and the appellation of *Cænobites* (from *κοινὸς βίος*, *vita communis*.) The first Cænobium or *Monastery* was built by PACHOMIUS in Egypt A. D. 340.; who established certain rules for dress, labour, conversation, and devotion, which he professed to have received by revelation: and many similar institutions very quickly followed in other countries. But it was not till the time of *St Basil*, (A. D. 378.), that *Monachism* was reduced to a system, and enforced by vows. He laid down certain laws for the regulation of monastic life, derived chiefly from those of Pachomius, and which were ultimately adopted throughout

dissensions between the Seculars and Regulars? 94. Give an account of the rise and progress of monachism. Whence are 'monachism' and 'monk' derived? What was the origin of monasteries? What is the meaning of Cænobites? By whom was monachism first reduced to a

Asia; the most important rule was *celibacy*. The West was not far behind; the austerities of St Anthony were introduced into Syria and Palestine by his disciple *Hilarion*

Athelstan.
Stephen IX.
Wulfelin.

A. D. 340: and *Athanasius*, about the same time, taught the Anchorets (*αναχωρηται*) of Rome and Italy to live in societies: *Ambrose* at Milan, *Jerome* at Rome, and *Martin* at Tours, were zealous patrons of Monachism about A. D. 390. *St Benedict* of Nursia, however, (about A. D. 530.), imitating the example of St Basil, prescribed a set of rules, which were as universally received in the West, as those of the latter were in the East. He required every Monk to pass through a period of probation (*novitiate*): that all shall be bound by oath to a perpetual residence in their monastery; to render implicit obedience to their superior; to live in accordance with prescribed laws; and to occupy themselves in study and manual labour, particularly agriculture; and in the education of youth. The various members of these societies conformed to the rule of celibacy, which was first prescribed by law by *SIRICIUS* bp. of Rome. A. D. 385., and lived in strict subordination to their superiors: every ten monks were in subjection to the *decanus* (or *dean*), and every hundred to the *centenarius*, while these were in submission to the *Patres* or fathers, called *abbates* or *abbots* (from *αββας* a father); certain monasteries, however, differed from others in their system of rules, whence sprung various *orders* taking their distinctive names either from their founders, from their guardian saints, or from some other circumstances either of place, occupation, or of dress.

95. It must be remembered that originally all Monks were *laymen*, and necessarily so; for in the seclusion of a desert there could be no opportunity for the exercise of the clerical function; and their peculiar and retired life also engaged them to *celibacy*. In course of time, however, when these monks joined themselves into societies, and were so distant from a Church as to be unable to attend public worship, one or more monks were ordained for the purpose of performing divine service among themselves. And further, the Monasteries becoming from their nature, the great

system in the East, and in the West? What was the discipline of the monastery? Whence sprung the various orders? 95. What were monks originally? How came they to receive ordination? *What is the distinction*

repositories of science, and schools of learning, many men were chosen from among them by the bishops for the service of the Church, and then the monastery was abandoned by them. *Monks* therefore are not to be confounded with the *clergy*, nor are they to be placed on a level with the *laity*. From their peculiar rule of life they were distinguished by the name of *Religiosi* or *Regulares*, (Canonici) *i.e.* living according to certain rules, *regulæ*. Such Monks as were ordained to the priesthood were called *Clerici Regulares* in contradistinction to the *Clerici Seculares*, (secularis, *living according to the custom of the times*, *seculum*), who were the Parish Priests, and such as were charged with the *cure of souls*, and had the privilege of marrying. At the end of the 4th century, the monastic life was commonly considered as the preparation for the clergy. The *Monks* who were not ordained to the holy office were known in after years under the name of *Friars*, (from *fratres*, brothers, hence *freres*, *friars*): and from their obtaining their support by charity and begging, they were called *Mendicants* (from *mendicus*, a beggar): these, however, subsequently intrenched upon the duties of the priesthood, which occasionally excited much disturbance. It must be mentioned, likewise, that there were societies of Females, who had taken the vows of monastic life and perpetual virginity; from which circumstance they acquired the name of *Nuns* (from *nonna*, a word derived from the Ægypto-Greek *vous*, a virgin. Hospinian *de Mon.*) so early as the time of St Anthony; and the rules of Pachomius were applied to both sexes.

Edmund.—A. D. 941—946.

96. ODO was now archbishop of Canterbury having been preferred by *Edmund* from the bishopric of Sherborne. He was the son of a Dane, and a Benedictine monk, and therefore gave great encouragement to the pretensions of the *Regulars*. *Odo* endeavoured to improve the discipline of the Church by publishing certain canons; among which marriage within certain degrees was prohibited; and to increase the power of the Clergy he effected the release of Church property from taxation.

between Seculars, and Regulars? What is the origin of the terms Friar, and Mendicant? Whence is the appellation of Nun? 96. Who was Odo?

97. DUNSTAN. — It was also in the reign of *Edmund* that the celebrated DUNSTAN rose into importance. He was born near Glastonbury about A. D. 925., and is said to have been educated there by some learned Irish pilgrims, who were attracted thither by an erroneous tradition that the bones of St Patrick lay buried within, or near, the abbey. Through the influence of his uncle, ATHELM, archbishop of Canterbury, Dunstan was introduced to the court of *Athelstan*, where he soon became a favourite, and almost as soon was banished from the court. Taking umbrage at this treatment, by the advice of his relative *Elphege*, bishop of Winchester, he determined to take to the cloister, and therefore went over to Fleury, on the Loire near Rouen, where he took the monastic vow, and acquired a thorough knowledge of the *Benedictine* discipline: on his return he retired to Glastonbury. From the wonderful versatility of his talents, his varied accomplishments, and the eccentricity of his living, he imposed on the vulgar mind, and gained credit for performing numerous miracles. On the accession of EDMUND, however, he regained the royal favour, became the King's chaplain, and was made Abbot of Glastonbury (A. D. 943.): which was now restored at the wish of Dunstan by the liberality of the King. Here he introduced the *Benedictine* rule, and became the *first* ABBOT of that order in England; whence his name of the 'Father of English Benedictines.' The King also granted him a charter by which he had equal authority with the monarch in the domains attached to *Glastonbury*. Three years after, EDMUND died, and was succeeded by his brother *Edred*, A. D. 946., with whom Dunstan retained the same favour, as with his predecessor.

Edmund.
Martin III.
Odo Severus.

Edred.—A. D. 946—955.

98. The influence of *Dunstan* over the feeble EDRED now led that ambitious man to make his bold attempt at re-modelling the Anglo-Saxon

Edred.

97. What celebrated man rose into importance in the reign of Edmund? What is known of the early years of Dunstan? What did Dunstan effect at Glastonbury?
98. What was the conduct of Dunstan during the reign of Edred?

Church: having the countenance and assistance of *Odo*, the Primate, he began by requiring the clergy to put away their wives: he next expelled the Secular priests; who as the practice was, resided with their bishop; and having supplied their places with monks, he next, with the additional sanction of *Oswald* Archbishop of York, and *Ethelwold* bishop of Winchester, his two great co-adjutors throughout his whole career, directed the Benedictine rule to be observed in all monasteries; which insisted on the celibacy of the clergy, implicit obedience to their superior, and rigid conformity to the rules of discipline. At the instance of *Edgiva*, the mother of *EDRED*, another Benedictine monastery was founded on the Royal domains at Abingdon, and *Ethelwold* made its abbot. The career of *Dunstan*, however, was somewhat checked by the death of *EDRED* A. D. 955. and the opposition of his successor *Edwy*.

Edred.
Agapetus II.
Odo Severus.

Edwy.—A. D. 955.

99. The opposition of the youthful *EDWY* originated in the insolent treatment he met with at the hands of *Dunstan*, who had compelled him by force to return to the scenes of revelry and intemperance held in honor of his coronation from which he had retired in disgust. *Dunstan's* resentment brought against the king, and his queen *Elgiva*, the violent hatred of his party. The monarch was treated with the greatest insult and indignity, but it awakened a resolute spirit which recoiled on the haughty abbot, and forced him to fly the kingdom. *EDWY*, and his queen now became objects of the most cruel persecution at the hands of *Odo*, the Primate, and the whole body of monks; *ELGIVA* was divorced by *Odo* as being within the prohibited degrees, and after being cruelly branded on the face was banished; not long after, she ventured to return, but the virulence of *Odo's* hatred overtook her; he ordered the tendons of her legs to be cut, when death released her from her sufferings. A competitor for the crown was also set up in the person of *Edgar*; till at last, the King for his own security was forced to recall *Dunstan*, who was appointed by *EDGAR*

Edwy.

99. What was the conduct of *Dunstan* towards *Edwy* and *Elgiva*? What befel *Dunstan*? what was the end of *Edwy*?

bishop of Worcester, and then of London, which he held with it; not long after, the see of Canterbury became vacant by the death of *Odo*, EDWY hastened to fill it up by appointing *Elsin*, he dying on his way to Rome to receive the pall, *Brithelm* was nominated in his stead: immediately after, the troubles of the youthful king were put an end to by a violent death A. D. 959.

Edwy.
John XII.
Odo Severus.

Edgar.—A. D. 959—974.

100. EDGAR on his accession being but 16 years of age, became an easy prey to the wiles of *Dunstan*, and very early showed himself a great supporter of the Benedictines. He directly set *Brithelm* aside, and appointed *Dunstan*, *Archbishop of Canterbury*; who went to Rome and received the pall from Pope JOHN XII.; and immediately on his return applied his whole influence and power for the exaltation of the Monks. *Dunstan* imposed on the king a seven years penance for violating the laws of chastity, and the sanctity of the cloister, (A. D. 962.); and the marriage of the clergy was forbidden under pain of deprivation: violent disputes in consequence sprung up between the married clergy, and the monks, which latter had a powerful advocate in the person of *Dunstan*. Collegiate Chapters were turned into Benedictine fraternities, and where there was opposition rival Churches were ordered by OSWALD, Abp. of York, to be set up under the especial patronage of the '*Virgin*'; hence, the term '*Oswald's Law*'; and to uphold the credit of particular monasteries recourse was had to fraud, trick, and lying miracles. At a synod held at *Winchester* A. D. 968. to settle the dispute between the *Seculars* and *Regulars*, the argument going in favour of the former, sounds were heard to come from a crucifix on the wall repeating "God forbid it to be done," upon which, *Dunstan* and his party came off triumphant.* The king was wholly in the hands of the monks; who engaged to defend him from the devil, and his angels, in return for which, he pledged himself to protect

100. Which side did Edgar take in the disputes between the *Seculars* and the *Regulars*? What was the conduct of *Dunstan* and his party? What ecclesiastical regulations were enacted during the reign of Edgar?

* Some affirm this event to have taken place in the succeeding reign.

them from their opponents. EDGAR at length died, and was succeeded by *Edward the Martyr*, A. D. 974. During this reign 48 monasteries were either erected or re-organized on the Benedictine principle; and several ecclesiastical enactments were made: every priest was to learn a *trade*,—all *accusations* against a *priest* were to be heard before a synod of the clergy—the clergy were to *preach* every Sunday, and especially to enforce sound *loyalty*,—children were to be *baptized* before they were six weeks old;—and no person could be admitted to the *Eucharist*, or receive *Christian burial*, &c., unless he could say the Creed, and the Lord's prayer:—*Church dues* were to be regularly paid, in default to be recovered by summary process, and a penalty. Confession, restitution, 'deed bote,' and penance, were strictly enforced; but in some cases commutation (an *indulgence*) was allowed. It was in the reign of *Edgar* that Dunstan excommunicated a powerful earl for an incestuous marriage; the latter applied to the Pope, who commanded Dunstan to restore the Earl to communion, but Dunstan rejected the Pope's authority, and refused so long as the Earl continued in his sin.

Edgar.
Benedict VI.
Dunstan.

Edward the Martyr.—A. D. 974—978.

101. During the reign of EDWARD, *Dunstan* and the monks continued in the ascendant; a second synod was convened for adjusting the differences of the clergy, but it ended fruitlessly. A more important one, however, was held soon after at *Calne*, in Somersetshire, in a large upper room (A. D. 978.). The advocate of the Seculars was a Scottish prelate, named *Beornhelm*: Dunstan answered his subtle arguments by declaring that he 'committed the cause of his Church to Christ himself, as judge.'—Immediately by previous stratagem part of the floor gave way, and precipitated to the ground beneath the Secular clergy, while Dunstan and the monastic party remained unhurt: the decision consequently ended in favour of the Regulars. In the following year, EDWARD met a violent death at the hands of an assassin at Corfe Castle, hired by the perfidious *Elfrida*, his step-mother, in order to open the throne for the succession of her own son *Ethelred*. A. D. 978.

Edward.
Benedict VII.
Dunstan.

101. What was the state of the clergy during the reign of Edward the Martyr? Who succeeded Edward?

Ethelred.—A. D. 979—991.

102. THE DANES.—During the minority of *ETHELRED*, the Secular party seemed to have the advantage: the violence and the extensive influence of *Dunstan*, however, maintained the position of the Regulars. But a more formidable enemy to the advance of religion than party strife now presented itself in the renewed ravages of the Danes. Men's minds took alarm; *ETHELRED* (nicknamed the '*Unready*') made such feeble opposition as to tempt rather than dismay his enemies. *Dunstan* now died (A. D. 988.) and was buried at Canterbury. He left a name of high celebrity for his talents, his justice, and his powers of administration; in these respects none equalled him since the days of *Theodore*; in other matters, however, he held and acted on the principle 'the end will justify the means.' *Ethelgar* succeeded him, and he was followed the next year by *Sigeric*, (or *Siric*), who, on the next incursion of the Danes (A. D. 991.), unwisely recommended the king to buy off the enemy: consequently the tax, called *Danegeld*, was now first imposed, and paid to the Danes. This kind of premium gave birth to fresh and continued incursions, each more exacting than its forerunner.

Ethelred.
John X.
Ethelgar.

A. D. 995—1000.

103. *ÆLFRIC*.—*Sigeric* (*Siric*) was now succeeded in the See of Canterbury by *Aluricius*; but there flourished at this period the great Saxon Homilist, *Ælfrie* (or *Elfric*), abbot of Cerne in Dorsetshire: he subsequently became abbot of Peterborough A. D. 1023., and two years afterwards he was appointed by *Canute* to the see of York, which he held till his death. He was educated at Winchester in the school of *Ethelwold*, and being a very talented man, did much good for the Church; he translated several portions of the Scriptures, wrote two volumes of Homilies, eighty in number, a book of Ecclesiastical Laws and Canons, a Latin Grammar in his native tongue, and several Hortatory Epistles. *Ælfrie* being a monk, expected in the clergy

102. What important events occurred during the reign of *Ethelred* affecting the Church? When did *Dunstan* die? What unwise step did *Sigeric* recommend? 103. What is known of *Elfric*, the Archbishop of York?

full obedience to the rule of Benedict; he enforced the celibacy of the clergy, held relics in high esteem, and put faith in acts of penance, and in the intercession of saints; but he was no favourer of the doctrine of *transubstantiation*, nor of Papal supremacy. Among his canons are to be found *seven orders* enumerated, who are all enjoined to observe the seven canonical hours, to possess themselves before ordination of a psalter, epistle book, Gospel book, mass book, song book, hand book, gerim (calendar), pastoral, penitential, and reading book (lectionary). The vestments, and vessels used in divine service were directed to be of the best materials; the Gospel was to be explained in English to the people every Sunday, and festival, and no fees were to be demanded for Sacramental Services. Consecrated oil was to be always kept at hand, both for infants, and for the sick; and the unction was to be confined to extreme cases (*in extremis*), as the Romanists now do. *Ælfric* was also instrumental in founding the see of Durham at this period by bishop Aldhun. Notwithstanding, however, the distinguished learning of *Ælfric*, and the testimony he bears to the state of the Anglo-Saxon Church at the period in which he lived, the influx of Normans shortly after, and the introduction of another language, together with the policy of Lanfranc the great advocate of Papal supremacy, caused his name and writings to be soon forgotten. *Ælfric* is by some considered to have been *Archbishop of Canterbury*.

Ethelred.
Sylvester II.
Aluricius.

Summary of the Tenth Century.

This century brought with it the death of *Alfred the Great*; his successor, *Edward the Elder*, established the three new bishoprics of Wells, Crediton, and Padstow, and corrected certain abuses in the Church. But in the reign of *Athelstan*, and his successors, an important change was made in Church matters by the introduction of the *Benedictine orders*, and the planting of regular monasteries throughout the kingdom, through the instrumentality of Odo, and Dunstan. This proceeding was not effected

What number of orders were there in the Anglo-Saxon Church at the close of the tenth century? Describe them, and give a Summary of the events of this century.

without a violent struggle between the Secular Clergy, and the Regulars or Monastics; which ended only at the Reformation. By means of Dunstan many important regulations affecting Ecclesiastical discipline were made, and the payment of tithes, and other church dues legally enforced: he also resisted the attempt of the Roman See to have jurisdiction in this kingdom. After the death of Dunstan, however, to the close of the century, the irruptions of the Danes engaged nearly the entire attention of the monarch, and the people. Bp. Aldhun founded the See of Durham, and from Archbishop *Ælfric's* canons we learn, that there were in his time, and at the close of this century, the following *seven orders* in the Anglo-Saxon Church, *viz.*

1. The *Ostiary*, who kept the doors, and rang the bells; something similar to the modern sexton.

2. The *Exorcist*, who by certain prayers cast out devils.

3. The *Lector* or *Reader*, who read the lessons in the Church.

4. The *Acolyth*, or *Acolythist*, who attended on the ministers, holding the candles during the reading of the Gospel, and the celebration of the mass.

5. The *Sub-deacon*, who prepared the holy vessels, and attended the deacon at the altar.

6. The *Deacon*, who assisted the priest, laid the oblations on the altar, baptized children, and gave the eucharist to the people.

7. The *Priest* or *Presbyter*, who preached, baptized, and consecrated the Eucharist.

To the latter may be added of the same order, but of higher honor, the *Bishop*, and the *Archbishop*.

CENTURY XI.

ETHELRED *continued*.—A. D. 1001.

104. THE DANES.—The beginning of this century brought with it increasing troubles from the Danes,

104. What was the progress of the Danes in the beginning of the eleventh century? What did Ethelred?

who soon laid waste the whole kingdom. *Ethelred.* **ETHELRED** had now formed an alliance with *John XVII.* *Richard*, duke of Normandy, by marrying his sister *Emma*, A. D. 1002.: the same year *Elphege.* closed with an act of the deepest atrocity; viz. the sudden and complete massacre of the Danish population throughout the island. A fearful retribution followed; for **SWEYN**, king of Denmark, determined on a deadly revenge, and hastening to England, he ravaged the country from one end to the other, and ultimately was declared king of all England. A. D. 1013. **ETHELRED** abandoned the country to his opponents; but the sudden death of **SWEYN**, only six weeks after gaining possession of the kingdom, tempted him to return. **CANUTE** was declared king by the Danish army, and consequently there was a continued struggle for the mastery between the rival monarchs. During one of these contests, when Canterbury was besieged by the Danes, *Elphege*, who had succeeded to the archbishopric, boldly attempted to restrain the cruelty of the enemy exercised on the defenceless women and children; but he was taken captive, and after seven months' imprisonment barbarously murdered. **ETHELRED** at length died, (A. D. 1016.), and was succeeded by his son, *Edmund Ironside.*

105. **COUNCIL.**—During the reign of **ETHELRED**, a council was held at *Eanham* (Ensham) in Oxfordshire, (about A. D. 1008.), where canons were put forth for the government of the Church; from which we have some idea of the Church dues at that period. *Tithe of produce* was to be paid at Allhallows. *Tithe of young* at Whitsuntide—*Rome-shot* at St Peter's mass—*Soul-shot* when a grave was opened (this appears to be the origin of burial-fees)—*Light-shot* three times a year—*Plough-alms*, a fortnight after Easter: also, that there was to be no *trading*, nor *public meetings* on Sundays.

Edmund Ironside.—A. D. 1016.

106. **EDMUND IRONSIDE** made several *Edmund* bold, yet futile, attempts to expel the Danes, *Ironside.* which at length ended in a compromise between himself, and *Canute*, to share the kingdom together. The

Who was proclaimed king? Who succeeded Ethelred?
105. What were the dues of the Church as shewn by the council of Eanham? 106. What was the success of

latter reigned in the northern part of the island, and the former in the southern. But *Edmund Ironside* two months after was murdered by one of his nobles, and *Canute* then became sole monarch. A. D. 1017.

Canute—Harold—Hardicanute—A. D. 1017—1042.

107. CANUTE soon after his accession was made a convert to Christianity, and became devoted to the interests of the monastic orders: by the advice of *Agelnoth*, (or Ærthelnot) the Archbishop of Canterbury, and *Ælfric*, he collected the old laws affecting both Church and State, and gave efficiency to them by some new enactments: among which is to be found one bearing on *Church Rates*, which runs thus:—‘all people are bound of right to assist in repairing the Church.’ (*Can.* 63. *Lanbarde*). Beyond this, during his reign, which closed A. D. 1035. and those of his sons, *HAROLD*, and *HARDICANUTE*, who both showed an open contempt for the Christian religion, nothing of importance affecting the Church is recorded. *HARDICANUTE*, dying without issue (A. D. 1042.), *Edward, the Confessor*, a surviving son of Ethelred, and who had been for some time an exile in Normandy, was called to the throne; and in him was the Saxon line restored.

Edicard the Confessor.—A. D. 1042.

108. EDWARD *the Confessor*, had no sooner become possessed of the throne than from his indiscreet partiality for the French he inundated the country with his Norman followers, placing them in the highest offices both of Church and State. *Robert Gemeticensis*, a monk of Jumieges, was made bishop of London, and soon after advanced to the see of Canterbury: *William*, and *Wulphelm* (or Ulf) two other Normans, were appointed to the sees of London and Dorchester; and crosiers, and abbots’ staffs were liberally bestowed on foreign favourites: in fact, Norman fashions, both in

Edmund Ironside against the Danes? 107. What is known of the state of the Church during the reigns of Canute, and his sons? 108. What did Edward the Confessor on his accession to the throne?

dress and style of living; and Norman writing, and the Norman language, in deeds, parchments, and law proceedings, became the order of the day: indeed it was not long before the Anglo-Saxon language was branded with vulgarity, and the speaking in French a mark of superior breeding. A. D. 1050. About this period (A. D. 1051.) died the celebrated *Ælfric*, Archbishop of York; he was buried in the Abbey at Peterborough.

*Edward
the Confessor.
Leo X.
Robert.*

A. D. 1054—1066.

109. PRIORIES.—*Robert* did not long continue in the see of Canterbury: having incurred the enmity of Earl Godwin, through his influence he was obliged to retire into France. Indeed the national antipathies, and a stirring jealousy awakened so powerful a combination against these foreign adventurers that most of them were driven back to the continent. *Stigand*, bishop of Winchester, was now raised to the see of Canterbury. A. D. 1054: but to his reproach he held both sees together; yet to his credit, it is to be said, that he never presented himself at the Papal court to sue for the *pall*, thus proving the independence of our Church. It was during this reign that *Priories* were established throughout the kingdom, which were Convents (*conventus*, *convenire*), or religious houses subject to an abbey, which directed its government and discipline, and appointed one of its monks as its superior under the name of *Prior*. There were many of these societies founded by the king, who attached them to foreign monasteries, whence they were called *alien Priories*. The power of the monks by these foundations became considerably increased as well also did foreign influence. The king likewise refounded *Westminster Abbey* in commutation of the performance of a vow to visit Rome, which was his last act; for, a few days after its consecration, he died. A. D. 1066.

110. CODE OF LAWS.—*EDWARD the Confessor* is said to have left us an admirable Code of Laws, collected from those of his predecessors, particularly *Ethelbert*, *Ina*, and *Alfred*, and to have caused many ecclesiastical

What customs prevailed? 109. When was *Stigand* made Archbishop of Canterbury? When were Priories introduced into England? 110. What civil, and ecclesiastical laws do we derive from *Edward the Confessor*?

enactments to be made: but they are said by others to have been compiled after *William* had conquered England, and were merely an authorized digest of the laws existing during the reign of *Edward the Confessor*: from them among other things we learn, that *Peter-pence* was to be paid to the Pope; that *tithes* of sheep, pigs, bees, &c., were to be paid to the Church; that *law-suits* were to be stayed on certain festivals as well as Sundays; that the *bishop's proctor* in all cases should have the first hearing; that the *ordeal* of fire and water should be discretionally applied; and that criminals flying to the Church should have privilege of *sanctuary*, escape the civil power, and fall under the jurisdiction of the bishop, and his clergy. Mention is also made of the *Jews* being under the king's protection.

*Edward
the Confessor.
Alexander II.
Stigand.*

Harold.—A. D. 1066.

111. On the death of *Edward the Confessor*, *HAROLD*, the son of Earl Godwin, was universally proclaimed king; *Edgar*, the Atheling, the rightful heir, being set aside on account of his bodily, and intellectual weakness. *Harold* two years previous to his accession had founded the Abbey of *Waltham* for the *Secular Canons*, which in no small degree excited the jealousy of the Monks; he did not, however, long keep possession of the kingly dignity. *WILLIAM*, Duke of *Normandy*, laid claim to the kingdom as his by the will of the deceased *Edward*: and in support of which he invaded the island. Duke William sought assistance from every quarter, and obtained a holy licence from the Pope (*Alexander II.*) for carrying on the expedition, who also blessed his host, and consecrated his banners; for this high favour he promised, if successful, to hold the kingdom as a *jief of the Church*. *WILLIAM* landed his troops on the coast of *Sussex*, and was met by *HAROLD* at *Senlac* (Battle) near *Hastings*; a desperate battle ensued in which *Harold* was slain, and the kingdom fell into the possession of *WILLIAM*, Duke of *Normandy*, '*The Conqueror*,' Oct. 14th, 1066; thus terminating the *Anglo-Saxon* rule.

Harold.

A Summary.

112. The ANGLO-SAXON CHURCH.—At this period

111. Who succeeded Edward? Who opposed the claim of Harold? What assistance did Duke William obtain? What battle decided the question? 112. What

the Church of England embraced the greater number of the parishes now existing, and comprised *two* archbishoprics and *thirteen* bishoprics; viz :

Archbishoprics.

Canterbury.

York.

Bishoprics.

Dorchester
(Oxfordsh.)
Elmham
Exeter
Hereford
Lichfield
London

Durham.
Rochester
Salisbury
Selsey
Wells
Winchester.
Worcester.

113. The *Clergy* had some share in the government of the kingdom; for the Archbishops, Bishops, and Abbots, had seats in the great council of the kingdom, called the *Wittenagemot*, ever since the Saxon Conversion; and the Bishop also sat with the earls as judges in the county courts. In respect of the *Doctrines* of the Anglo-Saxon Church compared with those of Rome, she allowed *confession*, prayers and masses for the dead, and penance; and was advancing towards the admission of the worship of images, purgatory, and the invocation of the Virgin Mary, and of Saints: but she rejected Transubstantiation, the Papal supremacy, and all approach to the later doctrine of attrition, (the Viaticum.) The Anglo-Saxon Church, however, held that respect to Rome as might be due from a daughter to a mother Church, but no more; for as yet the Roman bishop was nothing beyond the Patriarch of western Europe, presiding among his equals. Such was the state of the Church at the *Norman Conquest*.

archbishoprics, and bishoprics, did the Church of England comprise at the Norman conquest? 113. What share had the Clergy in the government of the kingdom?

CHAPTER III.

*From the 'Norman Conquest' to the beginning of the
'Reformation' in the reign of Henry VIII.*

William I.—A. D. 1066.—1087.

Popes; *Alexander II.* A. D. 1061—72. *Gregory VII.*
A. D. 1073—85. *Victor III.* A. D. 1086—7.

114. WILLIAM, the *Conqueror*, had no sooner gained possession of the country than he called on *Stigand*, the archbishop of Canterbury, to place the crown upon his head. This prelate, however, refusing, recourse was had to *Aldred*, archbishop of York. A new æra now commences in the ecclesiastical as well as civil polity of our country; and the relations between England and the *Papal See*, from the sanction given by the Pope to William's invasion, become more intimate. The leading policy of William, however, was to depress the ecclesiastical power: he proceeded to remove *Stigand*, who in a synod held at Winchester for this purpose, was deposed by the Pope's *legate*, and the see of Canterbury transferred to *Lanfranc*, a professor of laws of Pavia, whom the King had brought from Normandy, where he held the Abbey of Caen A. D. 1070. *Lanfranc* immediately set about the reformation of the Church; and began by the substitution of a foreign for a native clergy. English bishops were deprived, and the English clergy displaced to make room for crowds of Normans, and Italians, who soon occupied all the principal sees, and benefices. About this period Pope *Alexander II.* died A. D. 1073.

114. What befel Archbishop *Stigand* on the accession of William the Conqueror? Who succeeded him? What were the first proceedings of *Lanfranc*?

115. **The Papacy resisted.**—The subtle and imperious *Hildebrande* succeeded Pope Alexander under the title of GREGORY VII.; one of his first acts was to summon the King to do homage for the possession of England. The proud Norman peremptorily refused; yet he admitted the Pope's legates into the country; allowed the payment of Peter's-pence as a benefaction, but not as a tribute. He also declared, that no decision of any Synod should be carried into execution without his permission; that no Papal letters should be published before he had seen them; that no Pontiff should be acknowledged in his dominions without his sanction; and, that no tenant of the crown should be impleaded in the Ecclesiastical courts, or excommunicated without his permission. He confirmed the right of the clergy to great and small tithes, but subjected all the Church lands, which amounted to seven-fifteenths of the kingdom, to the payment of taxes. He also tenaciously retained the right of *Investiture*, (i. e. by the delivery of a ring and staff, symbols of their pastoral office and union with their Churches, he gave to the bishops livery and seizin of their temporalities, who as feudal barons paid homage and fealty to the King in return): thus he preserved his independence of the Pope, and maintained his authority over the Church; but in other respects he considerably promoted the increase of Romish errors, and the advance of Romish power. We must observe likewise that there was a great want of Liturgical uniformity in the public worship, which produced continued disturbance: at last a form was established by authority, drawn up by *Oswald*, (or *Osmund*) bishop of Salisbury, based on those of Rome, and which became universal throughout the realm. It was called the Salisbury Missal, (*In Usum Sarum*), and was in Latin. A. D. 1078. At length the monarch died, and was succeeded by his son WILLIAM RUFUS. A. D. 1087.

William I.
Gregory VII.
Lanfranc.

115. *How did William resist the demands of the Pope? What authority did the king exercise over the Church? What enactments did he make? How was uniformity in the public worship secured? By whom was it compiled? What other alterations were effected in the Service? What was the condition of the Norman bishops? Who succeeded William the Conqueror?*

116. Gregory VII. HILDEBRANDE.—

A little before the death of *William I.*, the celebrated Pope GREGORY VII. died. *Gregory VII. Lanfranc.*
A.D. 1085. It is singular that the Anglo-

Saxon age introduces us to one noted Gregory, and the Anglo-Norman to another, of equal, if not greater note. It was GREGORY VII. who laid the foundation of the exalted claims of the Papacy to *Supremacy*, and *Infallibility* in things spiritual and temporal. He maintained that the sceptre of the universe belonged to the successors of St Peter, as Vicegerent of the Almighty. To prove this bold and magnificent conception, he referred to certain *Decretal Epistles*, since known as the 'FORGED DECRETALS,' which profess to be the decrees and letters of the first bishops of Rome from the time of *Clement*, the companion of St Paul, A. D. 69, to Pope *Deusdedit*, A. D. 615.

117. *Forged Decretals.*—The history of these DECRETALS is this:—In the Latin Church there was no tolerably correct chronological collection of its canons until that made after the council of Chalcedon (A. D. 451.), and since known as the *Prisca Translatio*. A larger collection, and better translation, was afterwards made by *Dionysius Exiguus*, (or 'the Less') about A. D. 510—25; to which was added a collection of the Papal *decrees*. In Spain there had been a very early collection of the decrees of the *Synods*, which from time to time was enlarged, and, on the model of that by Dionysius, a collection of Papal *decrees* added. This was afterwards known as the collection of ISIDORE, archbishop of Hierapolis A. D. 636. When, however, the weakness and disunion of the successors of the great Charlemagne opened the way for new pretensions to authority and power, the Popes seized the opportunity; and to give these pretensions to universal sway an historical basis, there gradually appeared another *Isidorian* collection, containing the original copy, with many *spurious additions*, and *False Decrees*. They were written, probably, between A. D. 829 and A. D. 845, by a member of the Gallican church: *Benedict Levita* of Mentz is the suspected author. It consisted of *three parts*.—(1) contained 61 Decretal Epistles of the Popes of the first three centuries, from *Clement* A. D. 91 or 93 to *Sylvester*, who succeeded Melchisedec. A. D. 314. (In this part, *two* of the Epistles from

116. Who was Hildebrande? 117. What were the Forged Decretals?

Clement to James had appeared before, the remaining 59 are new, and *Pseudo-Isidorian*).—(II) contained the Canons of the Councils, chiefly from the genuine Isidorian collection.—(III) contained the Decretal Epistles from *Sylvester*, to *Gregory, the Great*, A. D. 590, or to *Deusdedit* (or *Deodatus*). A. D. 615. (Of these, 35 are *Pseudo-Isidorian*; the rest are mostly from the Isidorian collection). In this collection, which began to be used by Pope *Nicholas I.* A. D. 858., is found for the first time the pretended edict '*Edictum Domini Constantini Imp.*,' or the '*Donatio Constantini*,' which was afterwards acknowledged a fiction by the Emperor *Otho III.* A. D. 999., and proved to be so by *Nicolas Cusanus*. A. D. 1432, and by *Laurentius Valla*, A. D. 1457. In these it is declared, *that* in consideration of the spiritual authority of St Peter, *Constantine the Great* ceded to Pope *Sylvester*, and his successors, the Empire of Italy and the West: a donation that long claimed reverence as the undoubted charter of an unalienable *temporal* sovereignty: and further, in these Decretals it is affirmed, *that* the whole world, in virtue of our Lord's promise to St Peter, then acknowledged the Church of Rome as the chief of all the churches; *that* she had the care of the whole flock of Christ; *that* every other bishopric was founded and emanated from Rome, and therefore must be in obedience to it; that no council or any other power on earth, whether Ecclesiastical or Civil, could in any way judge, question, or interfere with these rights and privileges of the Bishop of Rome; *that* without his sanction nothing done by princes, bishops, or councils, civil or religious, could have any force or authority; and *that* all authority was dependent on the Roman See, and crowns and mitres at its disposal: these principles *Hildebrande* presumed to advance. In certain of his Epistles, he claims on the authority of these Decretals the sole right of convoking, presiding over, and dissolving councils; of annulling decisions and decrees by whatever authority pronounced; of deposing bishops, kings, and princes; and of absolving subjects from their allegiance, and fidelity. This ambitious man was of mean origin, the son of a carpenter; he afterwards became a monk of Clugni; and for five and thirty years was the confidential adviser of four successive Popes; eventually he acquired for himself the Papal chair, and consolidated that vast spiritual despotism and political power, which he so long had endeavoured to establish by the feeble hands of his predecessors. His first great

William I.
Gregory VII.
Lanfranc.

experiment as Lord of the Universe and God's Vicegerent was upon the person of *Henry IV.*, Emperor of Germany, whom he excommunicated and deposed for rejecting the Papal authority. But the daring assumptions of GREGORY VII. ultimately recoiled upon himself: a rival Pope, factious cardinals, and the revenge of his exasperated enemy *Henry IV.*, drove him from the Pontificate, and left him to die, a lamentable spectacle of disappointed ambition, and dejected grandeur.

*William I.
Gregory VII.
Lanfranc.*

118. Legates are persons acting for and in the name of another, but here refer to those deputed by the Pope. There are three kinds of Legates, viz. (1) *Legatus a latere*, a cardinal sent from the side or immediate presence of the Pope, invested with many of his great and important functions, such as to hear appeals, fill up vacant dignities, call synods, absolve the excommunicated, and grant dispensations. Of this kind were *Cardinal Wolsey*, and *Cardinal Pole*.—(2) *Legatus natus*, was he who by virtue of his office (*ex officio*) held the legatine commission. Such were usually employed by the Pope; and of this kind were the *Archbishops of Canterbury* before the Reformation.—(3) *Legatus datus*, was a legate given on extraordinary occasions to hold authority from the Pope by special commission. He was superior to the two preceding, and held *pro tempore* almost unlimited authority, which was generally displayed with the most consummate arrogance.

*Summary of the reign of William I.—20 years,—
from A. D. 1066 to 1087.*

119. The Papal power made many encroachments during this reign, and a *Legate* was allowed to exercise authority; but the King maintained the Royal supremacy, and the national independence; the Pope demanded homage for his crown, but *William I.* peremptorily refused to concede it. *Barons* and *Abbots* were barons of parliament, ministers of state, and military chiefs, and yielded homage, fealty, and military service, and other feudal obligations to the crown: bishops were elected by the chapters; approved by the King, who insisted on the right of *Investiture*, but they were confirmed by the Pope;—the civil and ecclesiastical courts were separated, by which the clergy were exempted from the secular power:—Dioceses were divided into *archdeaconries*

118. What is a Legate? 119. Give a summary of the reign of William I.

corresponding with our counties, and into *rural-deaneries* similar to our hundreds,—and all Papal interference with the civil authority was rejected. The adoption of the *Salisbury Missal*, a compilation from the Romish and other Liturgies, effected uniformity in Divine Worship, and the Creed, Lord's Prayer, and the whole Church Service were now performed in the Latin language; the *celibacy* of the clergy was imposed; and the doctrine of *transubstantiation* insisted on by the Primate. On the continent this doctrine was strongly but unsuccessfully opposed by *Berenger*, (Berengarius) archdeacon of Angers, in France. A.D. 1079. On being brought before Gregory VII. however, he recanted. The Canon law was also introduced; and no Saxon was allowed to hold any dignity ecclesiastical or civil. There were 45. *Monasteries* founded in this reign.

William II.—A. D. 1087—1093.

Pope; *Urban II.*—A. D. 1088—99.

120. **WILLIAM II.** on his accession to the throne, paid a certain degree of deference to the learned *Lanfranc*; but the aged primate was hastening to the grave, and died A.D. 1089. To this celebrated man England is indebted for the restoration of letters, the introduction of the Canon law, and likewise for the first submission of this country to the Papal yoke. He rebuilt Canterbury cathedral with stone brought from Caen; and procured the removal of the bishops' sees from decayed villages to populous towns; Sherborne was removed to *Sarum*, Selsey, to *Chichester*, Dorchester (Oxfordshire) to *Lincoln*, Thetford to *Norwich*, Lichfield to *Chester*, afterwards to *Coventry*. But he shared in the deceitful practices of the Romish Church, by which he effected the appointment of *Anselm*, abbot of Bec, in Normandy, as his successor. A little before the death of *Lanfranc*, the celebrated *Berenger* died A.D. 1088. **Berenger** (or Berengarius) was archdeacon of Angers, and a disciple of Bertram Rabanus, and John Erigena: he emphatically denied the *corporal presence* in the Eucharist advanced by Paschasius, but admitted that 'the body and blood of Christ were verily and indeed

William II.
Victor III.
Lanfranc.

120. When did *Lanfranc* die? For what are we indebted to him? Who was *Berengarins*? What was the conduct of *Rufus* on the death of *Lanfranc*?

'taken, and received by the faithful in the 'Lord's Supper.' He was looked upon as a heretic, and met with the most violent opposition. Several successive Popes fulminated the thunders of the Vatican against him; and synod after synod was held, in which strong decrees were passed in his condemnation. *Berenger* was unable to contend against this array of opposition, and often therefore recanted; but wherever he could, he maintained and taught the doctrine which he drew from the Scriptures; he had numerous followers who were called *Berengarians*, and he died in peace at Tours. Immediately on the death of *Lanfranc*, *RUFUS* by the advice of his minister, *Ralf Flambard*, seized the revenues of Canterbury, and kept the see vacant for four years; other benefices and abbacies were treated in the same way to gratify his extravagance and rapacity.

William II.
Victor III.
Lanfranc.

A. D. 1093—1100.

121. A dangerous illness, however, brought upon the King a feeling of remorse, and he therefore at once nominated *Anselm* to the see of Canterbury. A. D. 1093. The new Primate now called on the King to fill up the vacant benefices, and restore the church-lands he had misappropriated. This proceeding met with the King's displeasure; *Anselm* also questioned the King's power to invest him with the Primacy. There were now two Popes, *URBAN II.*, and *CLEMENT III.*; and *Anselm* demanded permission of *RUFUS* to proceed to Rome to procure the pall from *Urban*. This was in violence of the laws passed in the last reign, which forbid the clergy to leave the kingdom, or to acknowledge the authority of the Pope. The King called a council of the nobility and prelates at Rockingham, who declared the conduct of *Anselm* illegal; *RUFUS* then commanded them to depose him, but they replied that that could not be done without the authority of the Pope. A compromise was at last effected: by which, *RUFUS* agreed to acknowledge *Urban II.* as Pope, if he would depose *Anselm*. The Pope's legate arrived, the King's acknowledgement was received, but instead of deposing *Anselm*, the legate immediately confirmed him in the Primacy. A. D. 1095. *Anselm* now left the kingdom to

121. Who succeeded *Lanfranc* in the See of Canterbury? What was the conduct of *Anselm*? How did *Rufus* behave in the matter? Who were the rival Popes at this period? When did *Rufus* die?

escape the anger of the irascible monarch, and proceeded to Rome, where he was well received by *Urban*. He attended the Lateran synod, where the memorable anathema was pronounced against all who should either give or receive lay investiture: and then retired to Lyons. He remained abroad till the death of *WILLIAM*, who was accidentally shot by *Sir Walter Tyrrel*, A. D. 1100. During this reign the *first Crusade* was preached by *Peter the Hermit*, A. D. 1095. A few years after Pope *Urban II.* died, and was succeeded by *Paschal II.* A. D. 1099.

William II.
Urban II.
Anselm.

122. **Architecture.** — The *Norman* style of architecture prevailed at this period; and was distinguished by the semicircular arch, the massive pillars, and the chevron, or zig-zag moulding: it flourished from the middle of the eleventh century to the latter part of the twelfth. Its predecessor was the *Saxon* or *Anglo-Saxon* style, which prevailed from the time of Augustine, at the close of the sixth century, to the middle of the eleventh century; its distinguishing features were the semicircular arch, walls of rubble or rag-stone stuccoed over, with courses of hewn stone at the angles, and narrow ribs of square-edged stones running vertically up the building.

*Summary of the Reign of William II.—13 years,—
from A. D. 1087 to 1100.*

123. *WILLIAM RUFUS* followed in the footsteps of his father. *Anselm* was at length appointed to succeed *Lanfranc* in the see of Canterbury: the new Primate offended the king, and retired to Rome: the *first Crusade* was preached in this reign at the instance of Pope *Urban II.* and Ecclesiastics prohibited to do homage or fealty to their sovereigns. There were 29 *Monasteries* founded in this reign.

122. When did the Norman style of Architecture prevail? When did the Anglo-Saxon style prevail?
123. Give a summary of William II's reign.

CENTURY XII.

Henry I.—A. D. 1100—1135.

Pope; *Paschal II.*——A. D. 1099—1118.

124. HENRY I. surnamed *Beauclerc*, succeeded the late King, and began his reign by conciliating the clergy and the people. To strengthen his defective title the King sought the favour of the Papal See, and therefore recalled *Anselm*, who was received with great honour, but on being required to do homage for the possessions of his see, he refused. HENRY appealed to the Pope, (*Paschal*), who decided in favour of *Anselm*; upon which the King ordered the Primate to do homage, or quit the kingdom: *Anselm* defied him; a second appeal was therefore made to the Pope; and a third, in which last *Anselm* went in person; the result was the following compromise, 'that no lay-man should *invest* by delivery of the ring and 'crosier into any spirituality, but that Prelates should 'do *homage* for their temporalities.' A. D. 1107.

Henry I.
Paschal II.
Anselm.

125. *Investiture*.—The right of *Investiture*, or putting Bishops into possession of their spiritualities, was claimed as the prerogative of the Pope by *Gregory VII.* (*Hildebrande*), who pronounced an anathema against every lay-man that invested, and against every one who received investiture from a lay-man; yet he allowed the Bishop elect to do homage for his temporalities to the king. *Urban II.* went further at the council of Clermont (A. D. 1095.); he forbade bishops and priests to do homage; *i. e.* take the oath of allegiance to any king, or lay-man. Hitherto *Investiture* had been enjoyed by the King, but *Henry* yielded up a part of his prerogative, requiring only homage for the temporalities. For several years, however, there was a continual struggle for supremacy between the Popes and Prelates on the one side, and the temporal princes on the other.

124. What was the cause of difference between *Anselm* and *Henry I.*? How was it settled? 125. What was the right of *Investiture*, and the nature of the disputes respecting it? In whom did it rest?

126. ANSELM was a zealous supporter of the Papal powers, and a strenuous advocate for the ecclesiastical discipline of his predecessor Lanfranc. He deprived several abbots, and refused consecration to the bishops nominated by the King, as being uncanonically appointed. The Primate also, at a council held in London A. D. 1103., strove to enforce the celibacy of the clergy, but his efforts were unsuccessful; and at last Pope *Paschal* dispensed with the canon, and allowed Anselm to ordain and 'advance the sons of clergymen.' A. D. 1107. Two years after, *Anselm* died (A. D. 1109.), and HENRY was in no haste to fill the see of Canterbury, which he kept vacant five years; when *Rodolph* (Radulphus, or Ralph) was translated from the see of Rochester to that of the Primacy without any notification to the Pope. The Pontiff expostulated against this freedom, and also censured the bishops for calling synods, and deciding on ecclesiastical matters without his sanction; he at the same time complained of no appeals being sent to Rome. The see of *Ely* was now founded by separating the county of Cambridge from the see of Lincoln. Shortly after BERNARD, the bishop of St David's, who had refused submission to the see of Canterbury, was compelled by Papal censures to submit. A. D. 1115.

Henry I.
Paschal II.
Anselm.

A. D. 1118—1135.

Popes; *Gelasius* II.; *Callixtus* II.—A. D. 1118.;

Honorius II.—A. D. 1123.; *Innocent* II.—A. D. 1130.

127. The order of *Knights Templars* was instituted about this period. The amiable *Matilda*, the King's consort, now died; she founded the hospitals of St Giles, and of Cripplegate. A. D. 1118. A few years after Archbishop *Rodolph* died, and was succeeded in the Primacy by *William Corboyle*, (Corbeil) A. D. 1123. HONORIUS II. now occupied the Papal chair, and by this Pope the Archbishop of Canterbury was for the first time invested with full *legatine* powers. Three years after a *Legate a latere* in the person of Cardinal *John de Crema*, a mere presbyter, was allowed to enter the kingdom, and convene a Synod at Westminster,

126. What was the conduct of Anselm? Who succeeded Anselm as Primate? 127. What else occurred in respect of the Church during the reign of Henry I.?

A. D. 1126., where in his legatine capacity he took precedence of the Primate, and passed several canons for the regulation of discipline, particularly for enforcing the celibacy of the clergy. No sooner, however, was the Synod dissolved than the immoralities of the foreign Legate compelled him hastily to quit the country. Repeated Synods were called to enforce celibacy, but the King troubled himself little with the execution of their decrees, but rather by the imposition of a tax on clerical marriages connived at the indulgence. The *Cistercian* order of monks was established at this period A. D. 1128., and Pope *Honorius* was succeeded shortly after by INNOCENT II. A. D. 1130. At length after a long and prosperous reign HENRY I. died, and was succeeded by *Stephen*. A. D. 1135.

Henry I.
Honorius II.
Corboyle.

*Summary of the Reign of HENRY I.—35 years,—
from A. D. 1100 to 1135.*

128. HENRY I. having but a defective title endeavoured to conciliate the Pope by recalling *Anselm* to Canterbury. This Prelate extended the Papal encroachments, and in a Synod at Westminster endeavoured unsuccessfully to enforce the celibacy of the clergy. *Henry*, still anxious to maintain the Papal favour, gave up the right of *Investiture* of the ring and crosier as affecting the spiritualities, and merely reserved to the crown the receiving of homage for the temporalities. The monastery of Ely became a bishopric by the abstraction of Cambridgeshire from the see of Lincoln: and on the death of *Anselm* the Primacy remained vacant five years: *Rodolph* was then appointed to Canterbury; at whose death the independence of the English Church expired also. A. D. 1123. His successor, *William Corboyle*, gave up his archiepiscopal right to call synods, enforce discipline, and enact canons, by receiving from Pope HONORIUS a *legatine commission* for that authority. Thus was the door opened for the admission of a foreign Legate to supersede the archiepiscopal authority; and which occurred shortly after by the appearance of Cardinal *John de Crema* in England as a *Legate a latere*. This Papal functionary exhibited his power by convening a Synod at Westminster, and enacting certain canons. The *Cistercian* order was established about this period; and *Carlisle* was erected into a bishopric. Shortly after HENRY I. died. There were 143 *Monasteries* founded in this reign.

128. Give a summary of the reign of Henry I.?

Stephen.—A. D. 1135—1154.

Popes; *Innocent* II. A. D. 1130—1143; *Celestine* II. A. D. 1143; *Lucius* II. A. D. 1144; *Eugenius* III. A. D. 1145; *Anastasius* IV. A. D. 1153; *Adrian* IV. A. D. 1154.

129. STEPHEN having obtained the crown by usurpation, to strengthen his position, he paid court to the clergy: whatever the Prelates required, or Rome demanded, STEPHEN, was ready to grant: the Pope therefore readily sent him letters of confirmation. Archbishop *Corboyle* (*Corbell*) soon after died; upon which *Alberic* of Ostia was sent over as legate by the Pope, who convened a Synod at Westminster A. D. 1138., and promulgated several canons solely on the Pope's authority: by his directions, *Henry*, bishop of Winchester, STEPHEN's brother, was also made Legate. The King in some dispute having offered violence to two of the bishops, the Legate (*Henry*, bp. of Winchester) assumed for the Church the right of appointing and deposing kings, and then declared in favour of the Empress *MATILDA* and her son, the rivals of STEPHEN. *Theobald*, abbot of Bec in Normandy, was now elected to the see of Canterbury, and consecrated by *Alberic*. Soon after, the *Canon law* in all its force was introduced into England. (A. D. 1140.) The death of Pope *Innocent* affected materially the influence of his legate, the bishop of Winchester; and the legatine commission was now granted in perpetuity to the See of Canterbury. Under the Primacy of *Theobald*, the celibacy of the clergy was more rigorously enforced; their submission to a foreign Legate insisted on; many abbeys exempted from episcopal jurisdiction; and *appeals* in causes Ecclesiastical were allowed to be carried to Rome. Thus did STEPHEN permit the encroachments of the Papacy to undermine what little independence there was remaining in the English Church; and he suffered himself to be but a vassal and tributary to the Papal See; which was now occupied by *ADRIAN* IV. (*Nicholas Breakspear*) the only Englishman that ever obtained the Papacy. A *second Crusade* was set on foot, A. D. 1147.: and at length STEPHEN died, and was succeeded by *Henry* II. A. D. 1154.

Stephen.
Innocent II.
Corboyle.

129. What advantages did the Papal power acquire during the reign of Stephen? What was the state of Church discipline? Who succeeded Stephen?

*Summary of the Reign of Stephen—18 years,—
from A. D. 1135 to 1154.*

130. The reign of STEPHEN is memorable for yielding almost every thing to the Papal power. Foreign legates were admitted, without question; and *appeals* to Rome readily allowed. *Theobald* was consecrated Archbishop of Canterbury by the Papal legate; and *Ireland* separated from allegiance to the See of Canterbury; the *second Crusade* was also at this time proclaimed. STEPHEN at length died. A. D. 1154. There were 146 *Monasteries* founded in this reign.

Henry II.—A. D. 1154—1162.

Popes; *Adrian IV.* A. D. 1154—9; *Alexander III.*
A. D. 1159—98.

131. HENRY II. (*Plantagenet*) commenced his reign by repairing the misgovernment of his predecessor, and relieving the oppressions of the people. He had an able counsellor in his chancellor, *Thomas à Becket*, who had been introduced at court by *Theobald*, the Archbishop, and made by that prelate archdeacon of Canterbury, and provost of Beverley. His next step was to correct the abuses of the ecclesiastical power, and diminish its authority, for it had become so independent of the state as to nullify all its attempts to secure the administration of justice. On the death of *Theobald*, therefore, he immediately by a peremptory mandate raised *Becket* to the Primacy, (A. D. 1162.) as the fittest and ablest instrument for overthrowing the jurisdiction of the ecclesiastical courts, and bringing the clergy under the secular power: being only in deacon's orders, *Becket* was at once ordained priest, and on the next day consecrated Archbishop. But HENRY had mistaken his man, for *Becket* directly devoted *himself* to the cause of the Church in opposition to the King. He resigned his secular office of Chancellor as incompatible with his new spiritual duties, and began to demand the restitution of the Church lands, and to require the homage formerly paid for certain manors. These proceedings were power-

Henry II.
Adrian IV.
Theobald.

130. Give a summary of the reign of Stephen? 131.
What were the first proceedings of Henry II. after his
accession? Whom did he raise to the Primacy?

fully supported by Pope *Alexander III.*: but the King looked at this conduct with suspicion, and thought that if the chancellorship was incompatible with his Archbishopric so was the holding of his archdeaconry. HENRY therefore called upon *Becket* to resign it: the latter reluctantly obeyed.

Henry II.
Alexander III.
Becket.

132. **Guelphs and Ghibelines.** — At this period existed two rival Popes, ALEXANDER III., and VICTOR IV. originating from the struggle between the *Guelphs* and *Ghibelines*. The *Guelphs* (Guelfs, or Welfs) were Dukes of Bavaria, who contended with the house of *Hohenstauffen* for pre-eminence: the latter had an important fortress called *Weiblingen*, which is thought to have given them the name of *Ghibelines*. From a mere German feud the contention advanced to a long and bitter struggle between the temporal and spiritual power: for the *Ghibeline* party becoming the ruling power in Germany under FREDERIC I., that monarch invaded Italy to assert the rights of the Empire. The Pope sided with the *Guelphs*, and became in fact the head of the Guelphic faction; in consequence of such great influence the latter party ultimately prevailed. Hence the appearance of the *Guelphine* Pope ALEXANDER III. and the rival Pope VICTOR IV. set up by the *Ghibeline* party.

A. D. 1163.

133. **Becket.**—The next thing required of *Becket* by HENRY II. was, that ecclesiastical persons guilty of heinous crimes should be delivered over to the secular power for punishment; as of late by the leniency of the clerical courts they had escaped with a reprimand; and thus given great countenance to profligacy and crime. The bishops met at Westminster, and under the influence of their primate, consented that clergymen should only be amenable to the civil courts on the perpetration of a second offence. HENRY, somewhat irritated, demanded 'that the ecclesiastical power should obey the ancient custom of the realm.' BECKET, and the prelates, gave their consent, '*saving the privileges of their order.*'

132. Who were the rival Popes during the reign of Henry II.? What was the contest between the Guelphs and Ghibelines? 133. What reformation in Church matters did Henry require Becket to effect? What was the conduct of Becket?

The King's anger was roused at this reservation, and his mind resolved to enforce submission; wherefore the prelates in some alarm urged *Becket* to make further concessions. At the instance of the Pope he yielded to their remonstrances, and a reconciliation with HENRY was effected, but *Becket* was required to repeat his promise before a great Council of the nation, which was held soon after at *Clarendon*, a large palace near Salisbury.

Henry II.
Alexander III.
Becket.

A. D. 1164.

134. The Council of Clarendon was held in the January of this year, and comprised the King, the two Archbishops, twelve bishops, and forty-two barons. The various points of dispute which the King required the Council to assent to were comprised in *sixteen* canons or enactments, which have been called the '*Constitutions of Clarendon*;' the substance of them was,—

That in all civil and criminal causes the clergy should be arraigned in the King's courts—*that* appeals should lie from the archdeacon to the bishop, from the bishop to the Archbishop, and from the Archbishop to the King—*that* no appeals should be carried to the Pope without the King's consent—*that* no Archbishop, bishop, or dignified clergyman should quit the kingdom without the King's leave—*that* no tenant or officer of the crown should be excommunicated, or his lands put under interdict, without the sanction of the King, or grand justiciary—*that* presentations to royal livings remain in the King—*that* the revenues of all vacant preferments fall to the King—*that* election to a benefice be made by the King's writ, and with his consent—*that* before consecration, homage and fealty be paid to the King.

135. The prelates and barons gave their assent, but *Becket* withdrew his promise, and peremptorily refused. At the persuasion of his friends, who dreaded the violence of the King, he ultimately yielded, but the insincerity of his acquiescence was soon evinced by his objecting to put his *signature* to the Constitutions as not implied in his promise, and by acting in perfect defiance of them. The enraged monarch was now bent

134. When was the Council of Clarendon held? What were the Constitutions of Clarendon? 135. How were these Constitutions received by Becket, and his Prelates?

on *Becket's* destruction; and determined to ascertain whether the ecclesiastical or secular power should henceforth be dominant; he therefore summoned a Council at Northampton, where the primate was charged with high-treason and contumacy, and found guilty. *Becket* now discerned the danger of his position, and fled immediately into France: where he retired to the Cistercian monastery at Pontigny.

Henry II.
Alexander III.
Becket.

A. D. 1170—1174.

136. *Becket's death.* — The Pope advocated the side of the Primate, and condemned '*the Constitutions.*' For six years did *Becket* remain in exile; during the whole of which the fierce and vindictive wrath both of *Becket* and the King burned unceasingly: the former excommunicated all who maintained the *Constitutions*, and threatened to excommunicate the King also: the latter proceeded to confiscate the property of the archbishop, and to persecute his relatives and friends. Several attempts were made at reconciliation, but none were effectual till A. D. 1170., when *Becket* at last returned to England. Fresh disputes, however, again arose, and the violence of *Becket* returned; at last, when the bishops he had excommunicated for officiating at the coronation of the young prince without his sanction, went to the King to solicit his protection; HENRY, in his exasperation against the Primate, dropped such words as led to *Becket's* assassination in his Church at Canterbury, in the December of this year: thus terminating the bitter contest so long maintained to establish the ecclesiastical over the Regal power. The indignation of the Pope, clergy, and the people was roused against the supposed author of this deed; but the King made his peace with the Pope by an asseveration of his innocence, and by permitting *appeals* to be made to Rome; with the Clergy, by making large grants to the Church, freeing them from secular jurisdiction, and restoring the temporalities of the see of Canterbury; and with the people, by suffering his person to endure great severities at *Becket's* shrine at Canterbury by way of penance. A. D. 1174.

136. What became of *Becket*? Did he become reconciled to the king? How did the Pope behave in this matter? What was the end of *Becket*? What was the conduct of the King afterwards?

137. **Thomas a Becket** was born in London A.D. 1119., and was educated at Oxford, Paris, and Bologna: through the influence of Archbishop Theobald he was made archdeacon of Canterbury and provost of Beverley; subsequently Chancellor A.D. 1158.; and at last Archbishop of Canterbury A.D. 1162. After great vacillation in assenting to the Constitutions of Clarendon, which brought upon him the anger of the King, and his conviction of high-treason, he fled to Pontigny in France: after an absence of six years he became reconciled to *Henry*, and returned A.D. 1170. but fresh quarrels ensuing, he was murdered in the December of the same year in his Church at Canterbury.

Henry II.
Alexander III.
Becket.

138. **St Bernard.**—About this period flourished the celebrated Cistercian, ST BERNARD, abbot of Clairvaux: he was born of noble parents at Fontaine, a village of Burgundy, A.D. 1091., and died about A.D. 1153. *Bernard* was a very talented writer, of great sanctity of life, and possessed very extraordinary influence over the Popes, and princes of his day. Though he spent much time in elucidating the Scriptures, and was evangelical in his teaching, and bold and vehement in exposing the vices of the clergy and monks, and their superstitions, yet he was very zealous for the authority of the Pope, and too much addicted to Monachism, the service of the Virgin, and the doctrine of Purgatory. He is considered the last of the Fathers, and is said to have founded 160 monasteries, and was canonized by Pope *Alexander III.* He opposed the heretical doctrines of the noted *Abelard*, a disciple of Arnold, of Brescia, and procured his condemnation. Many wonderful relations exist of his miracles, visions, and appearances after death, which are very carefully preserved by the historians of the Romish Church. (*Spanheim.*)

139. **Heresy punished.**—It is in this reign we have to record the first instance of *Punishment for Heresy*. About thirty Germans came into England under one GERHARD (or Gerard), and attempted to make proselytes to their new doctrines. They are said to have held the doctrines of the *Cathari*, (pure) a branch of the old Manichæan heresy: they rejected the Sacraments of

137. Give the Life of Becket? 138. Who was St Bernard? 139. When did the first punishment for heresy take place in England? What was this heresy?

Baptism, and the Lord's Supper, opposed marriage, and gloried in suffering. They were brought before a synod at Oxford in A. D. 1160., and condemned to be brauded on the forehead, and to be sent into the country to starve. (*Collier.*)

Henry II.
Alexander III.
Becket.

140. **Waldenses.**—It is in this reign also we have to record the rise of the WALDENSES. Their origin is somewhat involved in obscurity. According to Mosheim, this sect originated from one *Peter Waldo*, (or *Waldus*) a rich merchant of Lyons, surnamed *Waldenses*, or *Falidisius*, from *Vaux* or *Waldum* a town in the marquisate of Lyons. Being dissatisfied with the then existing translations of the Scriptures, he engaged a learned priest to retranslate the four Gospels, and other portions into French. After a careful perusal of these, he found the prevailing Roman religion totally different from that inculcated by Christ, and His disciples. He soon after, (in A. D. 1180.) abandoned his mercantile employments, gave his riches to the poor, and turned a public preacher of the Gospel, in its truth and simplicity. He gathered round him a large association of pious men animated with the like zeal. From the first appearance of this sect in Lyons, its members were called, *The Poor Men of Lyons*, or *Lyonists*; and from the meanness of their dress, and from wearing wooden shoes (*Sabots*), on which was marked a cross, they acquired the name of *Sabbatati*, or *Insabbatati*, (*Mosh. cent. XII. vol. 3.*). They encountered the opposition of several successive Popes, who excommunicated them, whence they travelled into various countries, some to *Bohemia*, others to *Albi* in the south of France, and some perhaps to England, propagating their doctrines wherever they went. *Peter Waldo* at length died in *Bohemia*, the place of his exile. A. D. 1197.

141. Other authorities, however, declare that the *Waldenses* are of earlier origin, having dwelt a long time before in the *valleys* of the *Cottian Alps*, between Italy

140. *Who was Peter Waldo? Give some account of the Waldenses, and their probable origin. Why were they so called? What other appellations had they? Were they successful? In what way may their doctrines have reached England?* 141. *What other origin has been assigned them by other authors? Give some account of the doctrines and discipline of the Waldenses?*

and Provence, which were called *Vaux*; hence *Vaudois*, and in Latin *Valdenses*, or *Waldenses*. These were the ancient *Subalpini* and *Paterines*. The *Waldenses*, let them have originated how they will, started simply with going about preaching the Gospel after the manner of the primitive Apostles, and had no idea of separating from the Church until they were forbidden by Papal authority to preach the Gospel. Among the tenets of the *Waldenses*, were their adherence to the simple doctrine originally delivered by Christ to his Apostles; the rejection of an established succession of the priesthood, and the prevailing characteristics of the priestly office; the denying of the high Catholic doctrine of the Sacraments, believing in the sufficiency of Scripture; that there is but one Mediator, and therefore no need of invocation of saints; that salvation is by grace through faith alone; that there are but two Sacraments, Baptism, and the Lord's Supper; they deny also the Papal Supremacy; and reject purgatory, masses for the dead, adoration of images, and relics, indulgences, and other increasing abuses: and they protested also against oaths, warfare, law-suits, and the accumulation of wealth. (*Milner; Faber.*)

Henry II.
Alexander III.
Becket.

A. D. 1174—1189.

142. After the death of *Thomas a Becket*, there were some differences between HENRY and the Pope respecting the appointment of a successor to the see of Canterbury; but an arrangement was effected, by which *Richard* was consecrated at Rome Archbishop (A. D. 1174.), and in the following year Cardinal Hugh appeared in England as Papal Legate; not long after, a Council was held at Northampton (A. D. 1176.), when the *Constitutions of Clarendon* were somewhat modified. About this period (A. D. 1179.), the third LATERAN COUNCIL was held, which anathematized the Albigenses as heretics, and forbid their interment in consecrated ground. Archbishop *Richard* died (A. D. 1184.); and *Baldwin* bishop of Worcester was appointed his successor. On the death of HENRY II., he was succeeded by *Richard 'Cœur de Lion.'* A. D. 1189.

142. What other matters affecting the Church closed the reign of Henry II.?

*Summary of the Reign of Henry II.—34 years,
from A. D. 1154 to 1189.*

143. *Henry II.*, throughout his reign endeavoured to depress the ecclesiastical power, and make it subservient to the Royal authority. On the death of *Theobald*, archbishop of Canterbury, he raised *Becket* to the Primacy in order to carry out his purpose: but the new archbishop advocated the claims of the clergy in opposition to those of the King. Constitutions, however, were enacted at *Clarendon* to assert the superior jurisdiction of the crown, which *Becket* at first swore to obey, and afterwards retracted his assent; this produced a violent contest between himself and HENRY, and caused the Primate to retire for six years into France; and although a reconciliation was ultimately effected, yet fresh disputes arose, which ended with the murder of *Becket* A. D. 1170. After some time *Richard* was appointed the successor of *Becket* in the see of Canterbury, A. D. 1174.; who was followed by *Baldwin* A. D. 1184. The Archbishop of York was now declared inferior in point of rank to the Archbishop of Canterbury; and at last HENRY submitted to the Papal exactions, and virtually abrogated the 'Constitutions of Clarendon;' for the observance of which he had maintained so long and violent a struggle. He died A. D. 1189. There were 163 *Monasteries* founded in this reign.

Richard I.—A. D. 1189—1199.

Popes; *Clement III.* A. D. 1188—91; *Celestine III.*
A. D. 1191—8; INNOCENT III. A. D. 1198—1216.

144. The reign of RICHARD I. was chiefly occupied in foreign wars; among which most prominently stands the *Third Crusade*, where he was the great hero. *Richard I.*
Clement III.
Baldwin.
The ecclesiastical party being his chief supporters, the King allowed them their own way, and permitted the Pope to decide all important causes at his pleasure. *Baldwin*, Archbishop of Canterbury having died in the Holy Land (A. D. 1191.), *Reginald Fitz-Joceline* was elected his successor, but he having died before the pall arrived from Rome, *Hubert*, bishop of Salisbury, was

143. Give a summary of the reign of Henry II.?
144. To what extent did the Pope exercise his authority in England during the reign of Richard I.?

elected A. D. 1193. The Papal power about this period had almost reached its height under INNOCENT III., who succeeded Pope *Celestine* A. D. 1198. He exercised stern authority over *Richard*, and threatened him with excommunication, if *Hubert*, the then Primate, did not desist from constructing at Lambeth, his rival establishment to that of Canterbury, which from motives of jealousy he was fast completing. (A. D. 1198.).

Richard I.
Innocent III.
Hubert.

145. *Albigenses*. — In this reign the new sect of the *Albigenses* was rising into importance in the south of France. The origin of the name is uncertain: some ascribe it to the town of *Albi* in Languedoc, where it took rise, or to which place rather a colony of the *Waldenses* had settled themselves a few years before. (See *par.* 140.). Others ascribe it to the Latin name of Narbonnese Gaul (*Albigensium*), where the sect flourished. The *Albigenses* were protected by *Raymond*, count of *Toulouse*; but INNOCENT III. determined on their extirpation, and raised up the *Dominican* order of Friars for his purpose, as will appear in the succeeding century:—and it was now that the Pope issued a *bull*, imposing a tax of one-fortieth of all ecclesiastical revenues for carrying on the *fourth Crusade*. RICHARD, however, now died A. D. 1199., and was succeeded by his brother *John*. During this reign very few events occurred of importance affecting the history of the Church. There were, however, 52 *Monasteries* founded in this reign; which lasted 9 years from A. D. 1189 to 1199.

146. *Architecture*.—During this century the *Semi-Norman* or *Transition* style of architecture, distinguished by the intermixture of the pointed, and semicircular arch, prevailed during the latter part of the *twelfth century*. Prior to this, the *Norman* style prevailed.

145. Who were the *Albigenses*? Who succeeded *Richard I.*? 146. What was the *Semi-Norman* or *Transition* style? When did it prevail?

CENTURY XIII.

John. — A. D. 1200 — 1209.

Pope; *Innocent III.*—A. D. 1198—1216.

147. Contest with the Pope. — Soon after the accession of JOHN, *Hubert*, the Primate, who had been instrumental in raising him to the throne, to the exclusion of his nephew, *Arthur*, the rightful heir, died. The monks of Canterbury immediately and with great secrecy appointed *Reginald*, their sub-prior, as his successor, and hurried him off to Rome, for the Pope's acceptance. *Reginald*, however, revealed the secret, and on its reaching the King's ears, he in displeasure directly elected *John de Gray*, bishop of Norwich, to the vacant See. The monks being thus dissatisfied with *Reginald* made another election; and three appeals were now despatched to Rome. *Innocent III.* settled the differences by declaring all the appointments null and void, and at the same time desired the monks to make choice of *Stephen de Langton*, Cardinal of St Chrysogonus, and lately Chancellor of the University of Paris, for the new Archbishop. He was an Englishman by birth, but had been brought up in France. JOHN refused to acknowledge *Langton*; and to punish the monks for their conduct in the matter, he expelled them from Canterbury, and seized their possessions. The Pope taking offence at this proceeding laid the kingdom under an '*Interdict*' (*i.e.* forbade the celebration of the sacred offices, no Church was opened, no services performed, and the dead were buried in unconsecrated ground, and without any religious ceremony, or remained unburied.) A. D. 1208. The intemperate monarch defied even the Interdict, and by way of reprisal, seized on the revenues of all the prelates that sided with the Pope. INNOCENT now *excommunicated* the King, by which he was deprived of the Sacraments,

John.
Innocent III.
Hubert.

147. Who succeeded Hubert in the Primacy? What circumstances attended the appointment of his successor? What was the conduct of king John? What was the bearing of the Pope toward the king?

and of divine worship, and forbade the society and conversation of the faithful. A. D. 1209.: none were allowed 'to eat, drink, talk, or associate with the King, and not even to do him service at bed, board, in church, hall, or stable.'

John.
Innocent III.
(contested.)

A. D. 1212—1215.

148. For some years this struggle continued, when at last, JOHN was *deposed* by the Pope, and his subjects freed from their allegiance: in the following year (A. D. 1213.) the kingdom was given to the king of France, *Philip Augustus*; who immediately made preparations for invasion. JOHN, in alarm, now made a hasty submission to the Pope, and surrendered his kingdom on May 15th, 1213, at Dover, to the Papal legate, *Pandulph*; who restored it to him however, on condition that he would bind himself to the annual payment of 1000 marks, as a token of *vassalage to the Roman See*, and renounce all right to the throne. *Langton* without further opposition was now duly installed into the see of Canterbury, and the '*Interdict*' removed. JOHN now looked on the Pope as his protector, and was less scrupulous than before of infringing on the rights of his people; the end of which was a demand on the part of the barons, backed by *Langton* and the clergy, for the King's assent to the *Magna Charta*, the foundation of English liberty. Among its conditions was one, resigning to chapters and convents the nomination of their bishops, and abbots, reserving to the crown the *conge d' elire*. JOHN was compelled to yield (A. D. 1215.); the anger of the Pope, however, was levelled against Archbishop *Langton*, whom he suspended for the part he took in the proceeding; and excommunicated the Barons, who also fell under the anathemas of the *fourth* Lateran Council for this proceeding, and at the same time declared the conditions of the *Magna Charta* null and void.

149. **Fourth Lateran Council.** — In this year (1215) was convened the *Fourth* LATERAN Council with the prominent design of reforming certain ecclesiastical abuses. The doctrine of *Transubstantiation* was now declared to be a tenet of the Church. All lay-men were to

148. What was the end of the struggle between John, and the Pope? What occurred to Archbishop *Langton* for the part he took? 149. What was decreed in the fourth Lateran Council?

confess their sins to a priest once a year—the *Eucharist* was to be received by every person, at least once a year under pain of excommunication:—and *heresy* was to be extirpated by persecution. All the feudal *Sovereigns* are bound under pain of Ecclesiastical censures, to *exterminate all heretics and excommunicate persons*; for neglect therein their subjects to be absolved from their allegiance, and their territory given to those who will. *Bishops* neglecting to purge their dioceses of heretics to be deposed. (Can. iii.)

John
Innocent III.
Langton.

A. D. 1216.

150. **Mendicant Orders.**—The Papal power had now reached its height, but corruption and luxury had kept pace with its march; the scandal of which gave birth to many powerful and zealous sectaries. To counteract these, INNOCENT sanctioned the establishment of the *Mendicant Orders*, who were to preach, and give instruction to the people in order to extinguish heresy, and keep up the character and efficiency of the Romish Church. In this year, the Pope by an official *bull* allowed the *Dominican Order* to be founded under the direction of *Dominic de Guzman*, a Spanish presbyter, whence its name; it became the leading order, and was styled the ‘Order of Preachers,’ (*Fratres Prædicatores*): they were introduced into England in the following reign. St Dominic is generally thought to have invented ‘*the Rosary*,’ or *Psalter* of the Blessed Virgin, in which the Lord’s Prayer (*Paternoster*) is repeated 15 times, and the salutation of the angel (*Ave Maria*) 150 times, agreeing with the number of the Psalms, and which was esteemed a most efficacious prayer for every trouble and trial. JOHN now died, A. D. 1216, and was succeeded by *Henry III.* Pope *Innocent III.* also died the same year, and was followed by *Honorius III.*

*Summary of the reign of John—17 years,
from A. D. 1199. to 1216.*

151. In the reign of JOHN the *Papal power* acquired its greatest height in England. At the vacancy in the see

150. What was now the state of the Papal power? What gave rise to the establishment of the Mendicant Orders? Who, and what, were the Dominicans? *What Institutions for the promotion of learning sprung up in Europe in the thirteenth century? Which took the lead?*
151. Give a summary of the reign of John.

of Canterbury occasioned by the death of Archbishop *Hubert*; disputes having arisen as to the election of a successor, the Pope set the competitors all aside, and nominated *Langton* to fill the Primacy. A. D. 1207. JOHN refusing to acknowledge *Langton*, the Pope placed the kingdom under an Interdict (1208), excommunicated the King (1209), then deposed him, freed his subjects from their allegiance, and gave his crown to the king of France. JOHN was compelled to submit to the Papal authority, and on admitting *Langton's* title, he received his kingdom from the Pope's legate, *Pandulph*, on condition of his holding it as a fief of the Roman See (1213). John now turned upon his own people, and treated them with the most tyrannical oppression. The barons resisted, and aided by *Langton* and the clergy, they exacted of the King at Runnymede the '*Magna Charta*.' A. D. 1215. The King appealed to the Pope, who suspended *Langton*, excommunicated the barons, and placed London under an interdict; but these Papal fulminations were disregarded, and at length John died, A. D. 1216. There were 81 *Monasteries* founded in this reign.

Henry III.—A. D. 1216—1224.

Pope; *Honorius III.*—A. D. 1216—27.

152. During the feeble and inglorious reign of HENRY III. the Papal influence was by no means diminished; the introduction of the *Mendicant Orders* into England at this period gave renewed vigour to its abuses and exactions. The *Mendicants* were itinerant preachers, independent of episcopal control, yet subject to the authority of the Pope. They acted as an undercurrent against the advance of sectarianism, which by its exposure of the tyrannous superstition, and imposture of the Romish Church, was beginning to undermine the Papal power. They were called *Mendicants* or *Begging Friars* (*Fratres*) from their vow of perpetual poverty, and trusting only to daily charity for their daily bread. They went barefoot, were dressed in the coarsest garb, and passed from house to house to preach the Gospel. So

Henry III.
Honorius III.
Langton.

152. Who succeeded John? *What was the effect of the establishment of the Mendicant orders? Why were they called Mendicants? What was their discipline?*

different a kind of life from that of the monks, who were reproached for their luxury, and had become invidious for their wealth, contributed greatly to their success.

Henry III.
Honorius III.
Langton.

153. The **Dominicans**, or 'Preaching Friars,' were the first to make their appearance in England; having arrived, and taken up their residence in Oxford in A. D. 1221. They enjoined several austerities, among which were perpetual silence, abstinence from flesh, extreme poverty, wearing of woollen, &c. They acquired the name of 'BLACKFRIARS' in England from the colour of their dress; but in France they were called '*Jacobins*,' from having their first establishment at Paris in the *Rue de Jaques* (St James's Street). The Pope gave encouragement to their institution by granting to them the right of preaching, and taking confessions; by which they soon interfered with the influence and prosperity of the secular clergy. (See *par.* 150.)

154. The **Franciscans**.—But the most numerous and most popular of the *Mendicant Orders* was that of the FRANCISCANS, or *Friars Minor*, or 'Lesser Brethren:' who indeed were the first in point of time, and the most rigid in their adherence to the vows of poverty: they were to labour for their livelihood; never to receive money; nor have any possessions of their own. This order was founded by an Italian, *John Bernadoni*, the son of a rich merchant at Assisi in Umbria (about A. D. 1207.); and on account of his superior knowledge of the French language, he acquired the name of *Francesco* or *Francis d' Assisis*, hence *St Francis*, and *Franciscans*: but, from motives of humility, he assumed for his order the name of *Friars Minorite*. ST FRANCIS, in order to uphold his claim to superior sanctity, professed to have on his body five miraculous impressions (*stigmata*), corresponding with the five wounds of our blessed Lord; and by his followers he was held to be a type of Jesus Christ. The

153. *What order of Friars first appeared in England? What name did they acquire?* 154. *Who were the Franciscans? Mention the principal Mendicant Orders, the time of their arrival in England, and their conduct towards the monks and secular clergy. Which order is called Minorites? Which, Black-friars? Derive the word Friar.*

Franciscans arrived in England in A. D. 1224.; and from the colour of their dress acquired the name of 'GREY-FRIARS.' A general of the order of Minors named

Henry III.
Honorius III.
Langton.

John of Parma, wrote a work entitled 'The Everlasting Gospel,' in order to advance the interests of his order, and which he declared to be more perfect than the Gospel of Christ. This order was subsequently divided into several fraternities, as, the Observants, Conventuals, Minims, Capuchins, &c. FRANCIS also instituted the order of *St Clare*, for women, in honour of his friend *Clara*. It was not long before other Mendicant Orders were established; the chief of which were the *Carmelites*, or *White-Friars*, and the *Augustins*.

155. The *Carmelites* took their rise in Syria about A. D. 1158. and fixed their abode on *Mount Carmel*, whence their name; but they themselves declare that the brotherhood had existed on that spot from the days of *Elisha* the prophet. They arrived in Europe about A. D. 1238. A more lax order, however, established itself about the fifteenth century, assuming the name of *Carmelites*; adopting the rules of the earlier order in a very mitigated form: they went barefoot, and in consequence were called *Carmelites Discalceated*.

156. The *Augustins* (or *Austins*) were so called from their following certain pretended rules of *St Augustine*, which enjoined poverty, and enforced particular duties, and discipline. They made their appearance about A. D. 1256.

157. Many other *Orders* were established. The *Beguins* of Flanders, the followers of *Lambert le Begue*, of Liege, A. D. 1207 (or 1226), believed men capable of *perfection*, and to obtain so clear a view of God, that they were then freed from the obedience of any human laws, civil, ecclesiastical, Popes, and Princes. But the four orders above were the most important. They insinuated themselves by their cunning, and pretended miracles, and the assumption of poverty, humility, and of greater piety than the monks and secular clergy, into the favour of the great mass of the people. Having also claimed the right of taking confessions, and granting absolution without

155. What were the *Carmelites*? 156. The *Augustins*? 157. How did the *Beguins* differ from other monks? What disturbances arose?

asking permission of the parish priest, or bishop, they quickly undermined the influence of the monks and clergy; for the people would rather confess to an itinerant Friar, who was a stranger, than to the resident priest; whence the Friars soon abjured their vows of poverty, and became possessed very quickly, by all kinds of extortion, of immense wealth and property. Their interference with the duties of the monks and clergy produced great disturbances; an attempt was made at a compromise by Pope *Martin IV.* (A. D. 1282.), who directed that the people once a year should confess to their proper pastor. This, however, did not settle the dispute; at length Pope *Boniface VIII.* (A. D. 1294.) ordered that the bishop's sanction should be obtained before a Friar could administer the Sacrament of Penance.

Henry III.
Honorius III.
Langton.

A. D. 1227—1257.

Popes; *Gregory IX.* A. D. 1227—*Innocent IV.* A. D. 1241.

158. After the death of the Primate, *Langton*, which occurred this year, A. D. 1227, and, who had obtained from the King a confirmation of '*Magna Charta*,' the encroachments and exactions of the Papacy became enormous. The King allowed the Pope to tax and tyrannize over the clergy as he thought fit; and to fill up the vacant benefices with a host of Italians, who resided abroad, and by withdrawing their revenues out of the kingdom greatly impoverished the land. A tenth of 'the moveables' *Gregory* also exacted to carry on his war against the emperor *Frederic*. In return, the Pope aided the King in depriving the Chapters of the power of election, and in opposing the demands of his barons. *Richard Wethershed* succeeded *Langton* at Canterbury, A. D. 1229; and at his death, the Pope after rejecting three nominations elected *Edmund*, a prebend of Sarum, to the vacant see, A. D. 1233. The bishop of Lincoln, *Robert Grostete*, (Greathead, *Capito*) a short time after made a bold stand against the unjust exactions of the Papacy (A. D. 1235.); and by his firmness and zeal effected many reforms in the Church, and enforced a stricter discipline: he resisted the introduction of the Roman Canon Law, and the

158. What did the Popes in England during the reign of Henry III.? What was the conduct of Robert Grostete bishop of Lincoln?

nomination of foreigners to English benefices; even refusing to admit the Pope's nephew to a stall in his cathedral; and although he submitted to the reasonable authority of the Pope, yet on his death-bed (A. D. 1253.) he declared the Pope to be *Anti-Christ*.

Henry III.
Gregory IX.
Edmund.

159. **Inquisition.**—About this period, A. D. 1232, the Pope established at Toulouse, and in other places on the continent, tribunals independent of the civil power for the examination and punishment of *heretics*. He ordered the seizure of suspected persons, the application of torture to exact confession, and the infliction of death. Thus originated the dreaded *Inquisition*; the jurisdiction of which extended to heresy, Judaism, Mahomedanism, and polygamy. The *Dominicans* were the chief *Inquisitors*. An attempt was now made in England by the clergy at the synod at *Merton*, to introduce the Roman Canon Law, in order not only to legitimize spurious issue by subsequent marriage, which was over-ruled by the barons, but also to prevent the interference of the secular power with ecclesiastical matters A. D. 1236. Shortly after, Cardinal *Otho* came to England as Papal legate, and convened a synod at London; he subsequently demanded a *fifth* of all ecclesiastical revenues for the Roman See, which was also claimed from the other states of Europe, but his demand was not listened to in England. A. D. 1240. Archbishop *Edmund* distressed and disgusted with the exactions of the Papacy, and the troubles of the times, resigned the Primacy, and retired into France, A. D. 1242, where he soon after died. He was succeeded by a foreigner, *Boniface*, the uncle of the Queen, after the lapse of three years, during which the see was vacant. A. D. 1245. *Unirersity College*, Oxford, is said to have been founded a little later than this (in A. D. 1249.); and some years after *St Peter's College*, Cambridge, was founded. A. D. 1257. The *University of Cambridge* is said to have had its first charter in 45 *Henry III.* (A. D. 1261.) The celebrated *College of the Sorbonne* in Paris, was founded in A. D. 1250. A synod was convened in London in A. D. 1268. under Cardinal *Othobon* for the correction of ecclesiastical abuses; and many of its canons are still the law of the Church.

159. *When, and for what purpose was the Inquisition established? When did the University of Cambridge have its first charter?*

A. D. 1257—1273.

Popes; *Alexander IV.* A. D. 1254; *Urban IV.* A. D. 1261;
Clement IV. A. D. 1264; *Gregory X.* A. D. 1268—76.

160. **Communion** in one kind began to be advocated at this period by withholding the *Cup* from the laity, from an extravagantly superstitious regard being entertained for the elements employed in the Eucharist, and from the notion of the superior sanctity of the clergy. The doctrine of *Supererogation* also was making great progress. (A. D. 1263.).

Henry III.
Urban IV.
Boniface.

The **Commons** of the *Realm* now obtained the privilege of meeting in *Parliament* (A. D. 1265.). *Westminster Abbey* was rebuilt A. D. 1269; and on the death of Archbishop *Boniface*, the see of Canterbury was bestowed on *Robert Kilwardy*, a Franciscan monk, by the Pope, without any election (A. D. 1272.): at length **HENRY III.** died; and was succeeded by *Edward I.* A. D. 1273.

*Summary of the reign of Henry III.—56 years,
 from A. D. 1216 to 1273.*

161. The feeble-minded *Henry* placed himself very much in the hands of the Papal See, thinking by this means to check the increasing strength of the barons; he also offended the Ecclesiastical party by seconding the efforts of the Pope to wrest the election of bishops and abbots out of the hands of the chapters, which had been one of the privileges gained by the 'Magna Charta.' In return for the Papal assistance, the king suffered the richest benefices to be held by foreign absentees, and the country to be severely taxed for the benefit of the Roman See, and to be over-run with the new *mendicant orders* of Monks and Friars, who were the servile instruments of that encroaching power. There were now an immense number of Monastic institutions, and one-fifth of all the landed possessions of the kingdom had fallen into the hands of ecclesiastics. Many talented men inveighed against the libertinism and superstition of the Monks,

160. When, and why, was the Communion in one kind enforced? When did the *Commons* enter Parliament? Who succeeded Henry III? 161. Give a summary of the reign of Henry III.

and the tyranny and corruptions of Rome, particularly *Robert Grostete* (Capito) Bp. of Lincoln; but it was to little effect, for superstition increased, and the Papal authority maintained its ground. *Louis IX.*, of France, however, is said to have effectually resisted these encroachments by the famous edict known as the '*Pragmatic Sanction*,' A. D. 1268, which forbid the collection of money in France merely to aid the ambitious designs of the Papacy, and maintained the independence of the Gallican Church. (*Mosheim.*) *Transubstantiation*, *Auricular Confession*, the *Adoration of the Host*, and other matters were imposed at the 4th Lateran Council (1215); and the *Inquisition* was established. A. D. 1232 (or 1209). It was in the reign of *Henry III.*, that the *House of Commons* first became a portion of the Legislative body of the kingdom. A. D. 1265.

Scholastic Theology very much prevailed at this period: it was a kind of *Divinity* built upon the opinions and authorities of the Fathers to the exclusion of the Scriptures: the earliest promoters of this kind of teaching were Lanfranc, and Anselm, but especially *Peter Lombard*, bishop of Paris: a second branch, sprung up under the teaching of Albert the Great, and his disciples, Alexander Hales, the '*Irrefragable doctor*,' and *Thomas Aquinas*, the '*Angelic doctor*:' this second system of Christian Theology was built upon the metaphysics and philosophy of *Aristotle*, whose writings were preferred to those of the Fathers, and to the authority even of Scripture. Indeed, nothing was admitted true either in nature or divinity, which was not derived from his works: the consequence of which was the greatest ignorance of the Sacred Writings, and the depression of literature and learning, all tending to support the errors, superstitions, and encroachments of the Roman See. **Thomas Aquinas** was a Dominican friar, descended from the counts of Aquino in Calabria, Naples; he was born A. D. 1224, and died 1274: his doctrines procured him such great favour at the court of Rome that he was ultimately canonized. (A. D. 1323.). Another of this school was **Thomas Bonaventura**, a Franciscan monk, and general of his order; he very much promoted the worship of the Virgin Mary, and united the mystic and scholastic theology: he had the name of the '*Seraphic doctor*;' and died A. D. 1274.

What name was given to Thomas Aquinas? What was the chief subject of his teaching?

Matthew Paris, a Benedictine monk of St Albans, flourished at this period; he is chiefly eminent for his 'History of the World from the Creation to the Conquest,' but which he continued down to the year of his death. A. D. 1259. In this work he describes most accurately and forcibly the corruptions of the Popes, and of the monks, and clergy of the Romish Church. There were 211 *Monasteries* founded in this reign.

Edward I.—A. D. 1273.

Pope; *Gregory X.* A. D. 1268—76.

162. The warlike **EDWARD** immediately on his accession put forth his energies for the improvement of his kingdom. He amended the civil and criminal jurisdiction of the country, made the ecclesiastical power submissive to the secular; and exalted his prerogative over the claims of the Papacy: thus giving the first check to the encroachments of Rome.

*Edward I.
Gregory X.
Kilwardy.*

A. D. 1274.

163. **Four Orders.**—On the continent, the *Mendicant Orders* had increased so enormously as to become prejudicial rather than of benefit to the Church; consequently, the Council of Lyons restricted them to the four important ones of the *Franciscans, Dominicans, Carmelites, and Augustins.*

164. **Penance.**—Now also the doctrine of *Works of Supererogation* was prominently advanced by Thomas Aquinas, Albert, and Alexander of Hales; which they built upon the teaching of *Peter Lombard*, bishop of Paris, who flourished A. D. 1160. The latter taught that the sins committed after baptism received their punishment in purgatory; but that Christ had given power to His Church to commute this punishment after death into temporal chastisements during life: which chastisements also the Church might remit by a submission to certain demands of *Penance*, which were called *Indulgences.*

165. **Indulgences.**—These *Indulgences*, however, he added, were available only to such as held sincere

162. What was the conduct of Edward I. on his accession to the crown? 163. To what number were the Mendicant orders restricted? 164. When did the doctrine of Works of Supererogation make its appearance? 165. What was the Popish doctrine of *Indulgences*; and the foundation of the system?

repentance, and a true and perfect faith: but such conditions were soon lost sight of, and the doctrine was abused into a belief that the pardon of all sins could be procured from the Pope either by the performance of certain services, or be purchased by money; hence originated the *sale of Indulgences* according to a certain established ratio or scale of payment.

*Edward I.
Gregory X.
Kilwardy.*

166. **Supererogation.** — A natural consequence resulting from these doctrines of *Penance* and *Indulgence*, or rather as an excuse for them, was a belief that our Saviour's sufferings were more than sufficient for the sins of the whole world, and that saints could, and did, perform many good deeds *over and above* what were necessary for *their own* salvation: so that these good deeds, or *Works of Supererogation*, would form an inexhaustible fund of superabundant merit at the disposal of the Pope, and which might be applied to make up any deficiency in the spiritual worth of others. This doctrine rapidly gained ground.

A. D. 1275—1285.

Eight successive *Popes* from A. D. 1276 to A. D. 1294.

167. **Mortmain.** — The first important act of EDWARD I. affecting the clergy, was the passing of a Statute at Westminster (3 *Edw. I. c. 5.*) at this period (A. D. 1275.), requiring all Churchmen accused of felony to be tried by the civil power before being delivered over to the Ordinary. *Robert Kilwardy* having resigned the Primacy A. D. 1278, the Pope set aside the nominee of the monks, and appointed a Franciscan, *John de Perkhham* Archbishop in his room. Soon after, in consequence of the increasing diminution of the revenue, and the curtailments of the rights of the crown by the accumulation of landed property in the hands of the clergy, which became thereby exempt from certain services and taxes; and fell, as it were, into '*dead hands*' (*mortua manus*); the King compelled the passing of the *Statute of Mortmain* (7 *Edw. I. st. II.*), by which the King's consent was necessary for

166. What was the doctrine of Works of Supererogation? 167. What was the first act of Edward affecting the rights of the clergy? *What was the statute of Mortmain? Why, and when was it passed? What resulted from it?*

the transfer of any property to the Church (A. D. 1279). The result of this law was the giving of another direction to the munificent bounty of the pious; which soon displayed itself in the erection of seats of learning at Oxford, and Cambridge. A synod was convened at Lambeth, A. D. 1281, for the correction of abuses; at which canons were passed against Pluralities, and Non-residence; and others for the better teaching of the people, and for enforcing the doctrine of Transubstantiation, and that the Sacrament was contained in the bread alone, the wine being added only for deglutition: and subsequently a Statute was passed A. D. 1285, defining more clearly the powers of the clergy, called, from its first words, '*Circumspecte Agatis.*' (13 *Edw. I.* st. IV. c. 1.)

Edward I.
Nicholas IV.
Peckham.

A. D. 1290—1296.

Pope; *Boniface VIII.* A. D. 1294—1303.

168. *Papacy resisted.*—About this period, the Jews from their excessive *usury* excited the hatred of the people, and were banished the kingdom, A. D. 1290. Shortly after this, *Robert Winchelsey* succeeded John de Peckham as Archbishop of Canterbury; and *Boniface VIII.* succeeded to the Papal chair on the resignation of *Celestine V.* A. D. 1294. The King continued to push on his successes over the ecclesiastical power: he would not suffer his bishops to attend General Councils without previously swearing they would not receive the Papal benediction. He contemned all Papal bulls and processes; attacked Scotland in defiance of the one which claimed it as a fief of Rome, and seized the temporalities of the clergy in the face of the other, because under its plea they refused the payment of his taxes. Moreover, one of his subjects having obtained a *bull of excommunication* against another, he ordered him to be executed as a traitor; but the sentence was afterwards commuted to transportation. The expenses of his wars having very much impoverished the king's treasury; he was urged to demand one half of the entire revenues of the Church (A. D. 1292.), notwithstanding they had cheerfully contributed their fifteenths, and twentieths. The clergy resisted, and adopted every means to escape the imposition; and as a last resource Archbishop *Winchelsey*

168. What were the advantages gained by Edward III. over the ecclesiastical power?

obtained a bull from Pope *Boniface*, forbidding EDWARD, and all princes, under pain of excommunication, to tax the property of the Church without permission from Rome. A. D. 1296. EDWARD defied the Pope's authority, and to enforce his claim, he *out-lawed* all those ecclesiastics who refused obedience, and confiscated their property. These continued and vigorous measures soon brought the clergy to submission.

Edward I.
Boniface VIII.
Winchelsey.

169. Roger Bacon, the 'Wonderful Doctor,' must not here be omitted, for he was the most surprising genius, and the most learned man of his age. He was a Franciscan monk, born at Ilchester in Somersetshire, A. D. 1214, and educated at Oxford, and Paris. His scientific attainments were such as to cause his ignorant contemporaries to impute them to magic: to him we are indebted, probably, for the discovery of the telescope, the camera-obscura, and of gunpowder, as well as for the reformation of the calendar afterwards made by Pope *Gregory XIII.* He looked on the boasted learning of his contemporary philosophers, the followers of Aristotle, with the most perfect contempt, saying, 'they have no care to acquire real knowledge, but only to seem 'knowing in the eyes of the senseless multitude.' *Roger Bacon* was a long time in prison, and died A. D. 1292. Bacon contended for the authority of Scripture as the foundation of truth against all opposition, and every opponent. His chief works are the '*Opus Majus.*'

A. D. 1300.

170. In Doctrinal matters we find during the 13th century that the worship of the *Virgin Mary* most extensively prevailed; that *Transubstantiation* was enforced; and that the *bread* alone was taught to contain the Sacrament, the *wine* being merely for deglutition: the sale of *Indulgences* was gaining ground; *Pilgrimages* were enjoined by way of *penance*; and the doctrine of *Works of Supererogation* was making considerable way: but witnesses of the truth under the names of *Waldenses*, *Albigenses*, &c., were spreading themselves far and wide;

169. When did Roger Bacon live, and what part did he take in the philosophy of the age? 170. What doctrines were prevailing during the thirteenth century?

to check their progress, they were denounced by the dominant party as heretics, and subjected to the cruelties of the Inquisitorial power, as decreed by the 4th *Lateran Council*.

Edward I.
Boniface VIII.
Winchelsey.

171. **Architecture.** — During this century *Ecclesiastical Architecture* made great advances upon the style of the preceding periods: and was distinguished by the introduction of the pointed arch, which was either lancet-shaped, equilateral, or obtuse-angled, with certain other features of minor importance. This is known as the *Early English* style.

CENTURY XIV.

EDWARD I. (continued) A. D. 1301—1307.

Popes; *Benedict XI.* A. D. 1303; *Clement V.* A. D. 1304.

172. **Papal Contest.** — During the remainder of the reign of *Edward I.* the struggle between the clergy and the crown continued. The King, however, found great occupation in his wars; he subjugated Wales, conquered Scotland, and obtained various successes over France. His energetic measures broke the Papal power in England, notwithstanding the celebrated decretal bull of *Boniface VIII.* known as the '*Unam Sanctam*,' (A. D. 1302.) in which it is declared that the doctrine of the sovereign and unlimited power of the Pope; and, that every human creature is subject to the Roman Pontiff is an article of faith necessary to salvation; and that acknowledging the spiritual and temporal, as two independent powers, is falling into the Manichæan heresy of two principles (good and evil). This Pope was the first to assume the DOUBLE crown as a symbol of two-fold authority, holding both the Spiritual and temporal sword. *Philip the Fair*, of France, however, contested more

171. What style of Ecclesiastical Architecture prevailed during the thirteenth century? How was it distinguished? 172. What was the nature of the struggle between the Clergy and the crown?

violently the authority of Boniface, by sending an armed force into Italy, which took the Pope prisoner at his country-seat and sent him to Rome ignominiously riding on a horse with his face to the tail. Stung with chagrin and despair at this treatment Boniface is said to have died raving mad. A. D. 1303. He was succeeded by *Benedict XI.* who was followed in 1304 by *Clement V.* The latter took up his residence at Avignon.

Edward I.
Boniface VIII.
Winchelsey.

173. **King's death.** — At a parliament held in Carlisle A. D. 1307, EDWARD passed many enactments supporting the royal prerogative: (35 *Edw. I.* St. I. caps. 1, 2, 3, 4.): rejected the Papal claims to *First-fruits*; and prohibited *Alien Priories*, or Priories acknowledging a foreign superior, from sending any portion of their revenues out of the kingdom, and from submitting to the authority and jurisdiction of any foreign power. At length EDWARD I. died; and was succeeded by his son *Edward II.* the first *Prince of Wales*. A. D. 1307.

174. **Convocation.** — To this reign may be traced according to *Lynwode*, the establishment of CONVOCATION. At a Council held at *Reading* A. D. 1279. it was enacted that two representatives at least, chosen by the clergy of every diocese, should attend the national Synod in order to consult respecting the redressing of grievances, granting of subsidies; and to deliberate concerning the general welfare of the Church. It was an extension of the Synods of the higher orders of the clergy, which were of common occurrence. ('Item præcipimus ut veniant duo electi ad minus a clero episcopatum singulorum, qui auctoritatem habeant unâ nobiscum, tractare de his quæ ecclesiæ communi utilitati expediunt Anglicanæ, etiamsi de conturbatione aliquâ vel expensis oporteat fieri mentionem.'—*Lynwode*.) It seems also from Wilkins' Concilia, that the clergy were summoned to the 'Great Council of the Realm,' by a royal mandate directed to the two Archbishops, who intimated the same to the bishops and abbots, and these to their clergy.

173. Who succeeded Edward I.? 174. When was Convocation established?

*Summary of the Reign of Edward I.—34 years.
from A. D. 1273. to 1307.*

175. *Edward I.* in the early part of his reign infringed considerably upon the powers of the clergy: by a *statute at Westminster* (3 *Edw. I. c. 5.*) he required them in cases of felony to submit to the civil power; and shortly after he compelled the passing of the *Statute of Mortmain* (7 *Edw. I. St. II.*) to prevent landed property from being made over to the Church without the royal permission, as in such case it became free from all services and taxes, much to the detriment of the exigences of the state. The *Jews* from their usurious practices fell under the King's displeasure, and were banished the kingdom. A. D. 1290. The clergy, however, were allowed full scope in spiritual matters, as may be judged from the Synod held in Lambeth 1281; when Transubstantiation, and the Sacrament in one kind were enforced. Pope *Boniface VIII.* was not willing to yield any portion of the authority exercised by his predecessors over England, and therefore contended with *Edward* for supremacy in matters temporal as well as spiritual; the King however defied all threats, and Papal instruments; he forbid compliance with the Roman bulls under pain of outlawry: and to meet the expenses of his wars he demanded a fifth of the revenues of the clergy, and would allow no money from Alien Pories to be sent out of the kingdom to their foreign superiors, nor even the first-fruits to the Papal See. These latter measures were embodied in Acts of Parliament in the last year of *Edward's* reign. A. D. 1307. The meeting of *Convocation* is considered to have originated in this reign; and 107 *Monasteries* are said to have been founded.

Edward II.—A. D. 1307—1327.

Popes; Clement V. A. D. 1304; John XXII. A. D. 1316.

176. The weak and lamentable reign of *EDWARD II.* affords nothing of moment affecting the Church, further than the progressive advance of the secular power over the ecclesiastical; though he is accused of giving

*Edward II.
Clement V.
Winchelsey.*

175. Give a summary of the reign of *Edward I.*?
176. What were the events connected with the Church during the reign of *Edward II.*? How is it supposed

countenance to Papal bulls. *Clement V.* transferred the seat of the Papacy from Rome to Avignon in France, A. D. 1308: where it continued for nearly seventy years; this step tended much to weaken the Papal authority; as it naturally fell under the dominion of French influence: soon after, the Pope commanded the suppression of the Order of *Knights Templars*. A. D. 1311. Through the influence of Archbishop *Winchelsey* many acts were passed for the regulation of *Tithes*, he however died, and was succeeded in the Primacy by the bp. of Worcester, *Walter Reynolds*, A. D. 1313: the latter procured the passing of the Act entitled '*Articuli Cleri*,' for the purpose of maintaining certain prerogatives of the Church against the temporal power. A. D. 1313. The succeeding Pope, *John XXII.*, in order to advance the doctrine of Transubstantiation, and regard for the Eucharist, instituted the festival of '*Corpus Christi*,' on the Thursday after Trinity Sunday, A. D. 1318. A few years after he prevailed on EDWARD to effect the suppression of the *Templars* in England; the Pope however took to himself the disposal of their vast estates. A. D. 1322. Religious truth had now a strong party in Bohemia, whither certain of the **Waldenses** had migrated, and from this place many came over to England, and planted those doctrines which were the *precursors* of the Reformation, and which a few years later were so powerfully defended by the celebrated **John Wickliffe**, who at this period (A. D. 1323-4.) was born. The mal-administration of government by the King now excited the hatred of his subjects. EDWARD was forced to resign his crown to his son, *Edward III.* (A. D. 1327. ;) and before the close of the year, he was cruelly murdered in Berkley Castle.

177. The **Knights Templars** were a military order of monks, founded in the beginning of the twelfth century (A. D. 1118,) by an association of Knights for the protection of pilgrims on the roads in Palestine; afterwards their chief object was the protection of the Holy Sepulchre at Jerusalem against the Saracens. They followed the Benedictine rule, and took the vows of poverty, chastity, and obedience: but they soon

that the doctrines of the Waldenses were introduced into England? When was *John Wickliffe* born? 177. Who were the **Knights Templars**?

forgot their bond of poverty, and became possessed of immense estates, and other property, chiefly situated in France. Their unbounded wealth, and haughty and independent demeanour, brought against them the enmity of *Philip* of France, and Pope *Clement V.* through whose instrumentality the Order was suppressed. A. D. 1311—14, (in England in A. D. 1322.)

Edward II.
John XXII.
Reynolds.

*Summary of the Reign of Edward II.—19 years,
from A. D. 1307 to 1327.*

178. The degenerate reign of *Edward II.* did very little in ecclesiastical matters worthy of record; the clergy, however, endeavoured to shake off the control of the secular power imposed on them by his predecessor; at last the King was compelled to resign his crown. A. D. 1327. There were 42 *Monasteries* founded in this reign.

Edward III.—A. D. 1327—41. 77

Popes; *John XXII.* A. D. 1316—34; *Benedict XII.*

A. D. 1334—42.

179. The reign of *EDWARD III.* was chiefly occupied in his wars against Scotland, and France. He, however, improved the civil administration, gave a check to the power of the barons, and encouraged the rights of the Commons: the *House of Commons*, was now separated from the *House of Lords*. *Simon Mepham* succeeded *Reynolds* in the See of Canterbury A. D. 1328; he was followed by *John Stratford (Strafford)*, who was translated from the see of Winchester. A. D. 1333. The great expenses of the King's wars were a heavy burthen upon the people, who therefore looked with jealousy at the exactions of the Pope, whose claims were five times more than the taxes levied by the King: whence originated continual murmurings, and complaints against the venality, tyranny, imposition, and abuse of the See of Rome. The disposition had become willing, and it wanted but the power to shake off the Papal yoke, and achieve a

Edward III.
John XXII.
Mepham.

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178. Give a summary of the reign of *Edward II.*?
179. How was the reign of *Edward III.* chiefly occupied?
What was his conduct towards the ecclesiastical power?
What was the demeanour of *Edward III.* to the Pope?

great religious reformation. The King at first mildly expostulated against the encroachments of the Pope, but receiving menacing and contemptuous replies, he resolutely determined to curtail the Papal influence.

Edward III.
Benedict XII.
Stratford.

A. D. 1342—48.

Pope; *Clement VI.* A. D. 1342—52.

180. **Provisors.** — Among the oppressive claims of the Papacy fraught with abuse, and attended often with great disturbances, was not only the right of appointing to *vacant* benefices, but the right also of appointing a *successor* to a benefice whether vacant or not, as well as of subtracting a portion of the income as a provision for certain foreign cardinals; whence arose a grand source of revenue to the Papal treasury,—a scandal to religion, an injury to the country, and a robbery of the King. EDWARD wrote to the Pope (A. D. 1343.), and while protesting against such provisions and subtractions, he claimed the right of appointing to vacant sees &c. as belonging to the crown. Moreover, to put an end to the preferment by means of such provisions, the *Statute of Provisors** was now passed, (A. D. 1350.) which prohibited any one from making any reversionary grants of benefices, or receiving, or executing any orders of provisions for preferments from the court of Rome under penalty of fine and ransom to the King at his will, and imprisonment till he renounce such provision. This act was followed by others of a like character, which enacted severally that the See of Rome should not present to any bishopric or living in England.

A. D. 1349—52.

181. The resolute conduct of King EDWARD induced many of his subjects to speak out boldly against the abuses of the Romish church; among these was the pious and learned *Bradwardine*, the 'Profound Doctor,' and chaplain and confessor of the King, who was now made Archbishop of Canterbury, on the death of *Stratford*

180. *When was the Statute of Provisors enacted, and for what purpose?* 181. What divines were the chief precursors of the Reformation? Who was Bradwardine? Richard Fitzralph? What was the nature of

* *Stat.* 25 *Edw.* III. t. 6. (A. D. 1350.) 38 *Edw.* III. st. 2. c. 1, 2, 3, 4. (A. D. 1353.)

A. D. 1349.; the Pope at the request of the King had nominated *Dr. Ufford*, but he died before consecration. *Bradwardine* enjoyed his dignity but a few days, having died a week after. He wrote a very learned treatise, in which he advocated the doctrines of our Church against Pelagianism. He was followed in the see of Canterbury by *Simon de Islip*. *Richard Fitzralph* (Armachanus) the Archbishop of Armagh, who had been previously Chancellor of the University of Oxford, was conspicuous at this period (A. D. 1347—1360.) for his severe strictures against the abuses of the Mendicant Orders: particularly his '*Apology against the Friars*,' called also the '*Defence of Curates*,' (i.e. Parish priests), presented to the Pope at Avignon. This brought upon him the anger of the Pope, which entailed much suffering, and he died in exile. A. D. 1361. There also appeared an anonymous work, called '*The Ploughman's Complaint*,' (or '*Visions of Piers Ploughman*') A. D. 1352., which severely censured the errors of the times; condemning most sweepingly, auricular confession, images, purgatory, indulgences, celibacy, and other prevailing doctrines and practices of the clergy, and the infamous conduct of the Popes. These men, with *Grosetete* (Greathead), bp. of Lincoln, before alluded to (in *par.* 158), and JOHN WICKLIFFE, who now made his appearance on the side of true Christianity, were the great *precursors of the Reformation*.

A. D. 1353.

Pope; *Innocent VI.* A. D. 1352—62.

182. **Præmunire.**—The consequence of the *Statute of Provisors* was an appeal by the parties aggrieved to the court of Rome, which produced great disturbances, expense, and litigation: to counteract this, therefore, the *Statute of Præmunire* was now passed, (27 *Edw. III.* st. 1. c. 1.) which enacted that whoever should take a plea out of the country from the King's courts, after two months warning, should be outlawed: The term is said to be

the work called '*The Ploughman's Complaint*'? Who was Greathead? 182. *When was the Statute of Præmunire enacted, and for what purpose? Whence is it so called? What is meant by a person incurring a 'præmunire'?*

derived from the initial word of the writ *Præmonere* or *Præmunire** *facias*. It means, 'Cause A. B. to be forewarned that he appear, &c.' Subsequent Statutes have been passed under this title by succeeding monarchs; whence it is to be understood, that whenever it is said that a person by any act incurs a *præmunire*, it is meant to express that he thereby incurs the penalty 'of being out of the King's protection; that his lands and tenements, goods and chattels, are forfeited to the King, and that his body shall remain in prison during the King's pleasure;' so that the party was in effect outlawed, yet the forfeitures never denoted a felony. The other Statutes inflicting a *præmunire* were passed in the subsequent reigns of Richard II, Henry IV, and Henry VIII. (which see.)

Edward III.
Innocent VI.
Islip.

A. D. 1356—66.

183. Wickliffe now commenced his career of attempting the reformation of the Church. He had been educated at Queen's College, Oxford, and was at this period Fellow of Merton College; his first attack was a treatise called '*The Last Age of the Church*;' in which he forcibly denounced the extortionate covetousness of the Papal See and the profligacy of the Clergy; he next attacked the Mendicants (A. D. 1360.); and had on his side not only the University, but great numbers of the clergy. He became Master of Balliol College A. D. 1361.; and the Primate, *Simon de Islip*, gave such countenance to Wickliffe, as to appoint him soon after Warden of Canterbury Hall (A. D. 1365.), which the Archbishop had lately founded, and from which he removed the preceding Warden, a monk, because of his unfitness. In the following year, however, *Islip* died: and his successor *Simon Langham*, taking part with the monks, ejected *Wickliffe* on account of his hostility to them (A. D. 1366.). *Wickliffe* appealed to Rome, but the following circumstance (*par.* 184.) caused the decision to go against him.

183. What was the first public act of Wickliffe against the abuses of the Church? *What work did he publish?* What events of his life immediately followed?

* A barbarous word for *Præmoneri*. (Blackstone, iv. 114.)

A. D. 1366—1370.

Pope; *Urban V.*—A. D. 1362—70.

184. The statutes of '*Provisors*' and '*Præmunire*,' which had been enacted just before the time of Wickliffe to restrain the encroachments of the Papal power (see *pars.* 180. 182), brought against the king the resentment of the Pontifical court; and Pope *Urban V.* who had assumed the *triple* crown, now attempted to revive the vassalage and annual rent to which King John had subjected his kingdom and his successors. The demand was made accompanied by a threat, that if refused, the King should be cited to the Papal court to answer for the default. EDWARD, who cared little for the Papal demand, immediately convened a parliament, and it was unanimously agreed that *John's* donation was null and void, being without the concurrence of parliament, and contrary to his coronation oath (*Stat.* 40. Edw. III.): they further bound themselves, if the Pope should proceed to extremities, to support the King in resisting his demands (A. D. 1370.). The Papal claims were defended by a monk; whose treatise was answered by another from *Wickliffe*, now the royal chaplain, with far superior ability, and which made a great impression. This conduct of *Wickliffe*, decided against his cause, which was then pending before the court of Rome. The Primacy was now occupied by *William Wittlesey*, who succeeded *Langham* A. D. 1368.

A. D. 1371—1376.

Pope; *Gregory XI.*—A. D. 1370—78.

185. This vote of Parliament against the Papal power, led to a petition against the admission of Churchmen into secular offices. *Wickliffe*, who had now graduated as a D. D., and had thus become a Professor

184. *What were the Statutes enacted for restraining the Papal power previous to the time of Wickliffe? What was their effect? What demand was made by Urban V. upon Edward III.? How was it met by the king? What was the conduct of Wickliffe?* 185. *What were the next events of Wickliffe's life? What was the result of his mission to Bruges? How was Wickliffe rewarded for these services?*

of Divinity,* A. D. 1372., is thought to have been the originator of this petition: soon after, he formed one of a commission sent to Bruges to discuss with the Pope's nuncios certain grievances of the Church, and to resist his presentation to English benefices A. D. 1374.; in this he was successful; and during his stay he gained such an insight into the corruptions of the Papal court, as to lead him on his return home after a stay of two years (A. D. 1376.) boldly to denounce the Pope as Antichrist: deny his authority; and attack the doctrines and practices of the Romish Church. He at the same time declared that the Scriptures alone contained all things necessary to Salvation. In return for his services, WICKLIFFE was presented with the living of *Lutterworth* in Leicestershire, and the prebendal stall of *Aust* in the collegiate Church of Westbury. On the death of Archbishop Wittlesey, *Simon Sudbury*, bp. of London, was elected to the Primacy. A. D. 1375.

Edward III.
Gregory XI.
Wittlesey.

186. WICKLIFFE now fearlessly and openly preached, taught, and published his doctrines, and appealed to the Scriptures for their proof. Some of his opinions were erroneous, some were dangerous; but many were sound. He obtained a host of hearers, who received his discourses with great approbation; and his proselytes soon grew to a formidable number. They followed his example in going about preaching to the people, barefoot, and in plain frieze gowns. Their distinguishing name was that of *Lollards*.

187. *Lollards*. The term *Lollards* is of uncertain derivation: some consider it to have been applied to certain enthusiasts in the Netherlands from their practice of *singing* hymns, hence *Lollards* from the German word *lollen*, (*lallen*, or *lullen*) signifying 'to sing in a low murmuring strain' (identical with *lallare* of the Romans, and the *lull* of our own language); and *hard*, a common affix, as in the word *beghard*, (one who prays); thence *Lolhard*, *Lolard*, *Lollardy*, *Lollardism* (Mosheim,—Southey,—Short): others consider the word to be derived from *Walter Lolhard* (or *Lolhart*), who was condemned at Cologne for heresy (A. D. 1315.), and whose tenets those of Wickliffe are said to have resembled. Others again trace the origin to *lolium*, (tares,

186. How did Wickliffe now occupy himself? 187. What is the origin of the word *Lollards*?

* In theory, every D.D. is S.T.P. 'Sanctæ Theologiæ Professor.'—Short.

cockle); such epithet having been applied to heretics, as '*tares* among the wheat,' *Edward III.*
in the early ages of the Church. (*Euseb.* Gregory XI.
Eccl. Hist. iv. 24.) *Sudbury.*

A. D. 1377.

188. *Wickliffe continued.* — The bold teaching of Wickliffe, and the homely, yet energetic preaching of his disciples, the '*poor priests*,' as they were called, made so wonderful an impression upon the public mind, that, according to a contemporary writer, (*Knighton*), 'you could not meet two people in the way, but one of them was a Lollard.' It was not long therefore before the monks applied themselves to stop the contagion. They accused him of heresy before the Papal court in nineteen Articles. The Pope, Gregory XI., immediately issued bulls to *Simon Sudbury*, the Primate, and to *Courtney*, the bishop of London, to arrest him, and to bring him to trial. A bull was also dispatched to the University of Oxford, requiring that body to condemn the writings and teaching of *Wickliffe*; but the University disregarded the Papal demand in consequence of itself favouring the doctrines of the reformer. *Wickliffe*, however, appeared before a Papal synod convened by *Sudbury*, and *Courtney*, at St Paul's in London; where he had the powerful support of *John of Gaunt*, Duke of Lancaster, and *Lord Percy*, the Earl Marshal; the violent conduct of his patrons created so great a tumult that the assembly was dissolved without coming to any decision. Similar conduct produced a like result at a subsequent meeting held at Lambeth for the same object. The death of EDWARD III., at this critical period, diverted the public mind for a short time to other considerations; and the King was succeeded by his grandson *Richard II.* aged but eleven years.

189. *Convocation* in this reign assumed a more definite form than heretofore, and was very analogous to the Parliament. As the House of Lords and House of Commons were separated into two distinct bodies, so

188. What was the success of Wickliffe and his disciples? What did the monks do to oppose them? What Synods were convened to try him? What was the issue of them? Who were Wickliffe's supporters? When did Edward III. die? Who succeeded him? 189. What was the nature of the House of Convocation?

now was the Upper house of *Convocation* separated from the Lower. The Bishops and mitred abbots as temporal Barons sat in the Upper House of Parliament, and in the *Upper House of Convocation*; but in the latter also sat the Heads of the other monastic institutions. The *Lower House of Convocation* consisted of Deans, Archdeacons, and Proctors of the Clergy, whether of Chapters, Colleges, or Parishes: and after the manner of the House of Commons it had its speaker or Prolocutor, who controlled the debates, defended its privileges, and was the organ by which it expressed its sentiments. In juridical questions the Upper House gave judgment, while the Lower prosecuted: and in the Lower House bills of subsidy, and grievances usually originated. The proctors of Convocation were elected similarly to Knights of the shire: and were styled 'The Commons Spiritual' of the realm. The Houses of Convocation usually met at the same time as the Parliament. (*Atterbury's Rights &c. of an English Convocation. c. i. ii.*)

*Edward III.
Gregory XI.
Sudbury.*

*Summary of the Reign of Edward III.—50 years,
from A. D. 1327. to 1377.*

190. EDWARD III. although much engaged in wars with Scotland and France, yet made many improvements in the Legislation of the country, both temporal, and spiritual. He separated the *House of Commons* from the *House of Lords*, and allowed the *House of Convocation* to assume a more important form. The expenses of his wars led him to resist the Papal claims to much of the revenue of the Kingdom, which stirred up a contest for supremacy between himself and the Papacy. The end was the passing of the statutes of *Provisors*, and *Premunire*, and some others, to restrain the encroachments of the Pope; and the appearance of *John Wickliffe*, and other learned men, defending the independence of the nation, and crying down the ambitious exactions, gross errors, and superstitions of the Romish Church, and the profligacy of the clergy. The Papal power was materially broken by the energetic measures of *Edward III.*, but his death A. D. 1307. stayed for a time the advantages now acquired. There were 74 *Monasteries* founded in this reign.

190. Give a summary of the reign of Edward III.

Richard II.—A. D. 1378.*Great Papal Schism, A. D. 1378—1417.*

191. **Richard II.** — During the reign of *Edward III.* the Papal tribute had been withheld; now, however, on the accession of a new monarch, the Pope was not tardy in demanding its immediate payment, on pain of ecclesiastical censures, if refused. The question was widely discussed, at length it was deferred to the opinion of *Wickliffe*; who decided, that the Pope could only claim it as alms, and therefore, if the necessity of the state required it, it might be withheld. Here was fresh cause for the shafts of Papal vengeance. The death of Pope *Gregory XI.*, however, this year, prevented a decree from being issued against *Wickliffe*, and also dissolved the commission.

Richard II.
Gregory XI.
Sudbury.

192. **Papal Schism.** — The death of *Gregory XI.* gave rise to the *Great Western Schism*, which shook the Papal power to its foundation. Two years before the death of *Gregory XI.*, the Pope had found it necessary for the maintenance of his Italian states, and not without some motives of ambition, to remove his court from Avignon to Rome (A. D. 1376.), which had been deprived of its presence for seventy years. At his death, however, (A. D. 1378.), the Italian and French factions came into violent collision; the former insisted on the election of an Italian Pope, and by intimidation compelled the assembled Cardinals to elevate the Archbishop of *Beri* to the Pontificate, who assumed the title of **URBAN VI.** The French party, to the number of thirteen, feeling disgusted with this appointment, retired to *Anagi*, and thence to *Tondi* in the territory of Naples, where they anathematized **URBAN VI.** as an intruder, and proceeded to the election of *Robert*, count of Geneva, to the Papal chair, who took the title of **CLEMENT VII.** The rival Popes proceeded to the most violent extremities, hurled awful anathemas against each other, and at last had recourse to arms, which ended in **CLEMENT VII.** being compelled to retire

191. What demand did the Pope make immediately on the accession of Richard II.? What was the decision of Wickliffe? 192. What did the death of Pope Gregory XI. give rise to? What advantage did Wickliffe take of this schism?

to *Avignon*. Each Pope esteemed his own acts right, and ordered those of the other to be considered wrong and profane. Each created cardinals, issued edicts, and exercised all the rights of the Pontificate; and for nearly 40 years did this state of things continue. Italy, Germany, *England*, Denmark, Sweden, Poland, and Prussia, acknowledged the Pope at Rome; while France, Spain, Savoy, and *Scotland*, acknowledged the Pope at Avignon. Wickliffe seized the advantage thus offered to him of two infallible heads of the Church anathematizing each other with so much virulence and animosity; and in a small tract he opened the eyes of Christendom to their abuses and pretensions. He unflinchingly advocated the truth of Scripture, established a society of itinerant preachers, known as the *Lollards* (A. D. 1379.); and to afford proof to all, he translated from the Latin Vulgate the Old and New Testament into the English language; which was the first entire version in our native tongue, A. D. 1380; but the New Testament is the only portion that was ever printed.

Richard II.
(Papal Schism.)
Sudbury.

A. D. 1381—1384.

193. *Wickliffe's death.*—*Wickliffe* continued to preach against the encroachments of the Papacy, and certain of the Roman Catholic Church, as well as against the union of secular and clerical offices; and found encouragement in the government, and in the voice of the people, which doubtlessly shielded him from much persecution; but he now began to impugn the grand doctrine of *Transubstantiation*; in this the people placed implicit faith; while the Church relied on it for the support of its pretensions: the government, too, interfered not with matters exclusively of divinity. Consequently, *Wickliffe* lost the popular favor; the University prohibited his teaching such opinions under pain of imprisonment; and the King rejected his appeal. *Sudbury*, the Primate, having been killed in the insurrection of Wat Tyler, *Courtney* succeeded him, (A. D. 1381), and immediately cited *Wickliffe* to appear before a Council in London. (A. D. 1382.) *Wickliffe* refused: his doctrines, however,

193. *What circumstances shielded Wickliffe from persecution; and from what cause did Wickliffe lose his popularity? What was the conduct of the Primate Courtney? What was the decision of the Council of London?*

were condemned as heretical, and he was ultimately forced to retire to his living of Lutterworth, where he continued to write against the corruptions and abuses of the Church, and at length died, at the age of 60 years. A. D. 1384.

Richard II.
(Papal Schism).
Courtney.

194. **Life of Wickliffe.** — It will be well to give a summary of the life of this first of our Reformers.—

John de Wickliffe (*Wickliffe*, *Wyckliffe*, or *Wiclif*), called the 'evangelic' or 'gospel doctor,' was born at a village of the same name on the Tees, near Greta bridge, in Yorkshire. A. D. 1323—4. He studied at Queen's College, Oxford; and became a fellow of Merton: when he attacked the avarice and abuses of the Clergy, and the Papal See in a work entitled 'The last Age of the Church,' A. D. 1356; having an impression that the last age of the Church and of the world was at hand. He next wrote a forcible tract against the Mendicant Orders. A. D. 1360. He was shortly after appointed to the living of Fillingham, which was followed very quickly by his election to the mastership of Balliol College. He obtained the favour of *Islip*, the Primate, who appointed him Warden of Canterbury Hall. A. D. 1365. But the death of his patron in the following year placed an opponent in the see of Canterbury (*Langham*), who expelled him from the Wardenship. A. D. 1366. *Wickliffe* appealed to Rome, but the decision was against him, because he supported the King, *Edward III.* in his refusal to pay the tribute to the Roman See, (A. D. 1370.) which he had been promised by King John. He now obtained his doctor's degree, and publicly taught and preached against the errors of the Romish Church, A. D. 1372; and severely reproved the prevailing practice of the English clergy of holding secular offices in conjunction with their sacred functions. He was next sent as one of seven ambassadors to Bruges, to discuss with the Pope's nuncios certain grievances of the Church, A. D. 1374. On his return he was rewarded with the living of Lutterworth, and the prebendal stall of Aust in the collegiate Church of Westbury. A. D. 1376. *Wickliffe* was now accused of heresy, and was cited to appear before a

194. *Mention the leading events in Wickliffe's life. What work did he publish? When did Wickliffe live? How did the Church of Rome eventually testify its opinion of Wickliffe, and his tenets?*

synod convened at St Paul's, and again at Lambeth by *Sudbury*, the Primate, *Richard II.* and *Courtney*, bishop of London. A. D. (Papal Schism). 1377. The violent advocacy of his friends, *Courtney*, the Duke of Lancaster, and the Earl Marshall, dissolved the meetings without coming to a decision; and the death of the Pope put an end to the commission. King *Edward's* decease also, turned the thoughts of his enemies to other topics. Wickliffe having now given his decision in favour of *Richard II.* against the claims of the Papacy for the payment of the overdue tribute (A. D. 1378.); the violence of his enemies was renewed. He met them with his usual weapons; and made an entire translation of the Old and New Testaments in the English tongue, A. D. 1381, holding them forth as the proofs of his opinions. He next attacked the doctrine of *Transubstantiation*, which destroyed his popularity, and the favour of the University. He was cited by *Courtney* to appear at a Council in London. (A. D. 1382.) which he refused; his teaching was therefore condemned as heretical, and he was ultimately obliged to withdraw from Oxford to his living at Lutterworth: where for a short time he continued to write against the abuses, and profligacy of the Clergy, and at length died at the age of sixty. A. D. 1384. For many years did the Roman See hold the most bitter enmity against Wickliffe, and his doctrines, which they considered most impious and heretical: in proof of which, we find the *Council of Constance*, held some years afterwards (A. D. 1414—1418.), with impotent rage condemning not only Wickliffe's writings and opinions, but his bones also to be exhumed, and burned; the latter part of the sentence was carried out about thirteen years after, and his ashes thrown into the brook, called the Swift.—(See Mosheim,—Lewis.)

195. **Wickliffe's opinions.**—The tide of popularity now turned against the opinions promulgated by Wickliffe; and *Courtney*, backed by the king's authority, began to arrest and imprison all who maintained them, and strenuously exerted himself for the suppression of *Lollardy*. What the opinions of Wickliffe were may be gathered from the process of *Courtney* against heretics in

195. Give a summary of the opinions of Wickliffe, and state the points in which he differed from the doctrine and discipline of the Romish Church then prevailing?

the synod of London in A. D. 1382. before *Richard II.* which Wickliffe was cited to appear. He (Papal Schism.) was accused of affirming—*Courtney.*

1. That Christ was *not* really and *corporeally* present in the Sacrament of the Altar.

2. That no *Clergyman in mortal sin* could exercise the *ministerial function*.

3. That true *penitence* is enough, without outward confession.

4. That Christ never instituted the *Mass*.

5. That God must obey the *devil*.

6. That it is contrary to Scripture for churchmen to have *temporal possessions*.

7. That the *secular power* may deprive churchmen of their property for delinquency, and that the people may correct their rulers.

8. That a man in mortal sin cannot perform the *magisterial function*.

9. That *tithes* are pure *alms*, and may be *withheld* from a wicked Pastor, or be conferred on another.

10. That persons entering a *monastery* do not belong to the Christian religion.

11. That *friars* are bound to labour for their living, and not beg. (Wilkins' '*Concilia*,' III. p. 157.)

Also

12. That it is presumptuous to say that *infants dying without baptism* will not be saved.

13. That the administering of '*Confirmation*' is not reserved to bishops.

14. That there are but *two orders* of the clergy; *priests* (or elders), and *deacons*. All the others are the proctors of Antichrist.

15. All things which happen *absolutely*, happen necessarily. (*Ibid.* III. p. 229.)

16. That *subjects* are not bound to obey Kings, or rulers while they are in a state of mortal sin. (*Ibid.* III. p. 229.)

Also the following, condemned at Leicester, A. D. 1389.

17. That *images* or *crosses* ought not to be worshipped, nor *candles* burned before them.

18. That every *layman* may *preach* the Gospel every where.

19. That *oblations* ought not to be made at the obsequies of the dead.

20. That *confession* to a priest is unnecessary, for that every pious man is a priest. (*Ibid.* III. p. 208.) Richard II.
(Papal Schism).
Courtney.

He also denied—

1. The *supremacy of the Pope*, and all foreign interference, and declared the *clergy* subject to the civil power.

2. Objected to the *celibacy* of the clergy.

3. And denied the utility of *indulgences*.

196. WICKLIFFE upheld the *Seven Sacraments*,* but in a very tolerant sense. His belief, however, that the *wickedness of the priest* vitiated his ministerial acts; that *bishops* were unnecessary; that *tithes* were mere alms and might be withheld; that church endowments given in perpetuity might be resumed; as well as his belief in *purgatory*, and the utility of prayers for the dead; are the great points in which he differed from the Reformers, properly so called, and from the Church of England.

A. D. 1384—96.

197. HUSS.—A little before the death of Wickliffe, RICHARD II. married a princess of *Bohemia*, (A. D. 1382.) one of whose followers provided himself with the writings of Wickliffe, and returned with them accompanied by some students of Oxford to his native country. Here *John Huss* became imbibed with his principles, and not only boldly propagated them in the University of Prague, where he afterwards was professor of Theology; but at a subsequent period, heroically defended them before the Council of Constance, (A. D. 1418.), and at the stake. The queen however died in A. D. 1393. Three years after, on the death of Courtney, *Thomas Arundel* succeeded to the see of Canterbury. A. D. 1396.

A. D. 1397—1399.

198. Lollards persecuted.—The consort of RICHARD

196. *In what particulars did Wickliffe differ from the doctrines of the Reformers properly so called? and from the Church of England?* 197. How were the opinions of Wickliffe carried to Bohemia? 198. Who gave protection to the followers of Wickliffe? What side did Richard II. take?

* Of Baptism, the Lord's Supper, Confirmation, Penance Orders, Matrimony, Extreme Unction.

had afforded such protection to the followers of Wickliffe, as to give the *Lollards* courage enough to satirize the clergy, and to send a petition to parliament at this period against the existing abuses of the Church. The clergy became alarmed at the enthusiasm and formidable numbers of the *Lollards*, and now solicited the King to put them down. RICHARD supported the clergy; and the inquisitorial commission, issued a few years before, doubled its energies in searching after all who held heretical opinions: but *Arundel* incurred the hatred of the King, and was obliged to quit the Kingdom.

Richard II.
(Papal Schism).
Arundel.

199. *Richard resigns.*—The continued misgovernment, and profligacy of the King, however, excited the enmity of the barons, and the disgust of his people; and he was at length forced to resign his kingdom into the hands of *Henry*, surnamed *Bolingbroke*, the son of the Duke of Lancaster (A. D. 1399.) who was backed by *Arundel*; when *Richard* was imprisoned, and met a violent death in the year following.

*Summary of the Reign of Richard II.—22 years,
from A. D. 1377. to 1399.*

200. During the reign of *Richard II.* the *Papal Schism* originated; and the celebrated *Wickliffe* died. The independence of the kingdom, however, was maintained against the encroachments of the Papacy by several enactments. An act was passed in A. D. 1379. (3 *Rich. II.* c. 3) forbidding *foreigners* letting their benefices to farm: and another in A. D. 1383. (7 *Rich. II.* c. 12.) forbidding any *foreigner* to be presented to an ecclesiastical benefice, under penalty of the statutes of provisors. And by a subsequent statute of A. D. 1388. (12 *Rich. II.* c. 15.), all liegemen of the King accepting a living by any *foreign provision* were put out of the King's protection, and the benefice made void. This was strengthened in the following year, A. D. 1389, by a statute confirming the 25 *Edw. III.* st. 6, which (13 *Rich. II.* st. 2. c. 2.) added the *penalties* of banishment, and forfeiture of lands and goods; and further, (by cap. 3.) any person bringing over any *citation*

199. What became of Richard II.? 200. Give a summary of the reign of Richard II. What enactments were passed during the reign of Richard II. for restraining the Papal power?

or *excommunication* from beyond sea, on account of the execution of the foregoing statutes of provisors shall be imprisoned, forfeit his goods and lands, and suffer pain of life and members. To this succeeded the celebrated statute of *Præmunire* in A.D. 1392. (16 *Rich. II.* c. 5.), which is the one generally referred to by all subsequent statutes, and which enacts, that 'whoever procures at 'Rome, or elsewhere, any translations, processes, excommunications, bulles, instruments, or other things which 'touch the King, against him, his crown, and realm, and 'all persons aiding, and assisting therein, shall be put out 'of the King's protection, their lands and goods forfeited 'to the King's use; and they shall be attached by their 'bodies to answer to the King and his council: or process 'of 'præmunire facias' shall be made out against them, 'as in other cases of provisors.' (*Blackstone*). Hence the name of '*præmunire*' has been applied not only to the writ, but also to the offence of maintaining the Papal power. (See *par.* 182.). Winchester College was founded in this reign, A.D. 1387, by *William of Wykeham*, and likewise 21 *Monasteries*.

A. D. 1400.

201. *State of the age.*—Among the *Ecclesiastical abuses* that prevailed during this century, and which woke up the spirit of the Reformation, and gave voice to Wickliffe, were the *encroachments* of the Papacy in claiming for itself and the Church exclusive jurisdiction;—the assumed right of the Pope to interfere with the affairs of the kingdom in a legislative capacity;—the claim of granting *provisions*, (*i.e.* the appointment to a benefice before vacant);—the *investiture* of the bishops;—the demand of *annates* or first fruits, which was a tax of the first year's income of a preferment, and of tenths;—the collection of *Peter's pence*;—and the right of *taxing* the clergy; all which drew vast riches out of the kingdom to the great impoverishment of the state. Also, the *appeals* to Rome, to fill still more the Papal coffers;—the right to send *legates*, and hold *legantine courts*;—the prerogative of *Sanctuary*, which gave impunity to crimes;—the *exemption* of the clergy from civil jurisdiction;—the pride, and luxury of

201. *What were the Ecclesiastical abuses of the fourteenth century, which may be said to have prepared a way for the Reformation? What were the circumstances of the times which served to protect Wickliffe?*

the *monks* and *clergy*: the profligacy of some, the ignorance of others, and the secular employments of others:—the artifices, avarice, and impudence of the *Mendicant orders*, with their immense riches, and open iniquity. To these may be added the abused doctrines and errors of *Transubstantiation*; — *pilgrimages*; — *sale of indulgences*; — *worship of images*; — *celibacy*, and *dispensations*, which set at nought the laws of Church and State;—together with the *infallibility* of the Pope;—and his tyrannical assumption of *interdicts*, and *excommunications*; and the right to *depose* the sovereign, and *absolve* the people from their allegiance. All these burthens, errors, tyranny, and abuses stirred up the minds of the people to desire a change; WICKLIFFE became the mouthpiece of the popular feeling, and found protection in the peculiar circumstances of the times;—in that the civil power was bending the ecclesiastical to its submission, and two rival Popes were dividing Christendom by their anathemas one against the other; each striving rather to gain adherents and supporters by favour and leniency, than give strength to his opponent by an unnecessary interference or violent opposition.

202. **Architecture.**—The style of ecclesiastical Architecture prevailing during this century was the *Decorated English*; so called from the greater redundancy of ornament in this than in the preceding style; it is esteemed the most beautiful; and one particular feature is, that the principal lines of composition run *pyramidically*, rather than horizontally, or vertically.

CENTURY XV.

Henry IV.—A. D. 1400—1401.

203. **Heretics burnt.**—The defective title of *Henry IV.* of Lancaster urged him to conciliate the clergy to strengthen his position; he began therefore by the

Henry IV.
(Papal Schism).
Arundel.

202. What style of architecture prevailed during the fourteenth century? 203. What was the conduct of Henry IV. towards the church? *When was the law for burning heretics in England first passed? and when was it repealed?*

advice of *Arundel* to pass a law, (2 *Hen. IV.* c. 3.) that all persons accepting any provision from the Pope should be subject to the penalties of *Præmunire*; which is the last of any ancient statute touching this offence (*Blackstone*); to give proof of his sincerity, he readily assisted them in the persecution of the now seditious *Lollards*; and passed an enactment (A. D. 1400—1.), forbidding any person to preach or teach anything contrary to the Sacraments, or the authority of the Church, under pain of being delivered over to the secular arm to be *burnt* before the people; unless they recanted, and abjured their errors. (2 *Hen. IV.* c. 15.) The Diocesan alone was appointed judge, and might convict of heretical tenets. This is the first statute empowering the *burning of heretics*,* and was not repealed till A. D. 1677. (by 29 *Car. II.* c. 9.).

204. *Sautre*. — It must be observed that at this period, the majority of the *Lollards* were carried away by their enthusiasm beyond a moderate and proper degree of reformation; aiming at the spoliation of Churches, destruction of monasteries, and confiscation of Church lands, declaring that the saints only should possess the earth; yet on the other hand, the severity of the clergy was unwise and unjust; and making transubstantiation the test of heresy was persecution. A victim was soon found to prove the new statute was no dead letter in the person of *William Sautre* (or *Sautrey*), rector of *St Osyth's* in London, formerly a clergyman of *Lynn*, in *Norfolk*. He was brought before Archbishop *Arundel*, and refusing to worship the cross, and to believe in *transubstantiation*, he was condemned as an obstinate heretic, and delivered over to the civil power, and burnt in *Smithfield* (Feb. 19, 1401.) This was the *first martyr* in the cause of the Reformation.

A. D. 1404.

205. *Lollardy*. — This severe proceeding checked for some time the open profession of *Lollardy*, but the

204. What was the state of *Lollardism* at the accession of *Henry IV.*? Who was the first martyr in the cause of the Reformation? 205. What request did the 'Illiterate Parliament' make to the king? What was the opinion of the University of *Prague* on the doctrines of *Wickliffe*?

* Some lawyers affirm that the writ, *de hæretico comburendo*, is a part of the ancient common law, but none were convicted under it prior to the fifteenth century.

opinions were spreading secretly. The Commons (named the "Illiterate" or "Unlearned Parliament" A. D. 1404.) now urged the King, who demanded a supply, to seize the revenues of the clergy, as occupying a third of the lands of the kingdom. They made the same request a few years later (in A. D. 1410.), and pressed for a repeal of the statute for *burning heretics*. The King, however, through fear of the clergy, rejected their petitions. We find that Wickliffe's doctrines were now condemned by the *University of Prague*, which contained twenty-thousand students, and where they had greatly extended through the preaching of *Jerome of Prague*, who had lately returned thither from Oxford.

A. D. 1407—1410.

206. **Thorpe. Badby.**—The next victim of the persecuting statute was WILLIAM THORPE, a priest distinguished for his learning and ability; he was condemned by *Arundel*, (A. D. 1407.) but escaped with imprisonment, in which he died. The second martyr at the stake, however, was JOHN BADBY, a tailor of Worcester in the diocese of Gloucester, who was condemned before *Arundel* for denying, 'transubstantiation,' and sentenced to be burnt in Smithfield. The Prince of Wales was present at his execution, and in vain offered him a pension and pardon, if he would recant; he heroically refused, and died at the stake. A. D. 1410.

207. **Papal Schism.**—The schism in the papacy was not yet healed: the Gallican Church attempted it a few years previously by renouncing all subjection to either Pope, A. D. 1397, but it was without avail. At length *Gregory XII.* at Rome, and *Benedict XIII.* at Avignon, made a vow to resign, should not the peace of the Church be established without; but they both violated their compact, and at length the *General Council of Pisa* was convened (A. D. 1409.) at the instigation of the cardinals of both parties, in order to put an end to the Papal schism, and effect a general reformation in the Church. The Council terminated, however in making the schism wider by passing condemnation on the rival

206. Who were William Thorpe; and John Badby?
 207. Why, and when was the General Council of Pisa convened? How did it terminate?

Popes, and deposing them, and electing in their stead a *third* Pope, *Alexander V.* (Peter Philardus) who on his part put off the consideration of reform to a future council. The condemned Pontiffs treated the decrees of the Council with contempt, and continued to perform the functions of the Papacy. There were now three Popes, *Gregory XII.*, *Benedict XIII.*, and *Alexander V.*, who exercised their infallibility by loading one another with calumnies, maledictions, and excommunications. *Alexander V.* however, died at Bologna shortly after his elevation (A. D. 1410.); and was succeeded by *John XXIII.* (Balthassar Cossa.)

A. D. 1413.

208. **Henry IV's death.**—The reign of HENRY IV., which had been chiefly troubled by pecuniary embarrassments, and the insurrections in favour of *Richard*, and the *Earl of March*, was now brought to a close by his death, and he was succeeded on the throne by his son *Henry V.*; called *Henry of Monmouth*. (A. D. 1413.)

Summary of the reign of Henry IV.—13 years,
from A. D. 1399 to 1413.

209. The defective title of *Henry IV.* to the crown induced him to court the ecclesiastical party. He passed many laws in their favour, and allowed the persecution of heretics, particularly the growing society of *Lollards*. Chief among the persecuted were *Sautre*, *Badby*, and *Thorpe*. An endeavour was made at the *General Council of Pisa*, held during this reign, to heal the *Papal Schism*, but the attempt proved fruitless; and nothing further occurred of any importance to the Church until the following reign. The chief enactments affecting the Church were those of 2 *Hen. IV.* c. 3. (A. D. 1400). inflicting the penalties of *Præmunire* on those who accepted any provision from the Pope. The 2 *Hen. IV.* c. 15. passed the same year for the suppression of *Lollardy*, by the *burning of heretics*. The 4 *Hen. IV.* c. 3. and c. 12. (A. D. 1404.) confirming the rights of the Church, and enlarging the Statutes of *Provisors*, and *Præmunire*. And 7 *Hen. IV.* c. 8. (A. D. 1407.) declaring that no provision shall be granted of a benefice that is full. There were 12 *Monasteries* founded in this reign.

208. What enactments affecting the Church were passed in the reign of Henry IV.? 209. Give a summary of the reign of Henry IV.?

Henry V.—A. D. 1413.

210. Lord Cobham. — HENRY V.

began his reign by joining the clergy in a virulent persecution of the *Lollards*. Starting as they did with the protection of John of Gaunt, Duke of Lancaster, and Lord Percy the Earl Marshal; then gaining the favour of Richard II's Queen; and the countenance of very many pious, and most learned divines, *Lollardy* had reached to such an extent as not easily to be eradicated. *Sir John Oldcastle*, LORD COBHAM, was now looked upon as the chief supporter of these new doctrines, having expended large sums of money in circulating the writings of Wickliffe, and in maintaining the itinerant preachers; Abp. *Arundel* therefore determined on his prosecution. Being a friend of the King's on account of his military prowess, and faithfulness, HENRY first desired to attempt his conversion, and to bring him to submit to the decisions of the Church; but growing angry with his obstinacy, he at last delivered him over to the ecclesiastical court. *Arundel* now cited him to appear at the hall of the Black-Friars in Ludgate to answer the charge of holding heretical opinions: *Cobham* rejected the citation; upon which he was seized, and committed to the Tower. Having been brought before the Consistory Court, *Arundel* questioned him on the four points of—transubstantiation, penance, pilgrimages, and image-worship, (some add, of confession, and of oaths). *Cobham* gave in a written reply, which not satisfying his judges, he was condemned of heresy, and sent back to the Tower, till the period of his execution should be decided on. *Cobham*, however, effected his escape, and retired into Wales; where he remained in concealment four years, when he was discovered through the vigilance of Lord Powis, and sent back to London. His original sentence, increased in severity from a fresh charge of treason, was now put into execution (A. D. 1418.). *Lord Cobham* was burnt in St Giles's Fields, hanging from a gallows by chains. He is by many considered the 'Father of Political Dissenters.'

Henry V.
(Papal Schism).
Arundel.

210. How did Henry V. begin his reign? *Who were the principal supporters of the Lollards? What befel Lord Cobham? Give a brief history of his life? When was he executed?*

A. D. 1414—1418.

211. **Sir Roger Acton, &c.** — After the escape of *Lord Cobham* from the Tower, it is said that a party of *Lollards* to the number of 25,000 excited an insurrectionary movement, and contemplated an attempt to surprise the King at Eltham. They were, however, soon dispersed: many were captured; and the ringleaders, to the amount of nine and thirty, were executed in St Giles's Fields, which had been the place of meeting; and after having been drawn and hanged as traitors, they were burned as heretics. Among them was *Sir Roger Acton*, a friend of Lord Cobham's. *Henry V.*
(Papal Schism).
Arundel.

212. **Lollards persecuted.** — These proceedings gave rise to increased rigour against the **LOLLARDS**. Soon after the arrest of Cobham, *John Claydon*, a furrier of London, was accused of Lollardy, condemned as a relapsed heretic, and burnt in Smithfield, A. D. 1415. *Richard Turmin*, a baker of London underwent the same fate. Also *William Taylor*, a clergyman of Leicestershire A. D. 1419.; and *Garentin*, a monk, A. D. 1428. In fact Lollardy was now (by 2 *Hen. V. c. 7.*) made a temporal offence, and indictable in the King's courts; and in addition to the punishment of burning, all the land and property of the condemned heretics were confiscated to the King. Archbishop *Arundal*, now died, (A. D. 1414.) and was succeeded in the Primacy by *Henry Chicheley* (Chichele), a no better friend to the Lollards than his predecessor. His first act, however, was to satisfy the necessities of the King, who, in accordance with a petition from the Commons, praying him to shift the public burdens on to the ecclesiastical property, contemplated seizing the estates of the Church. This he effected by procuring for HENRY the alien priories in the kingdom, which were dependent on certain abbeys in Normandy; these were now suppressed, and their revenues given to the crown. *Chicheley* next obtained the authority of a provincial Synod (A. D. 1416.) for a '**Constitution**' 'requiring all bishops and archdeacons twice every year at

211. What insurrectionary movement followed the escape of Lord Cobham from the Tower? 212. How did these proceedings affect the profession of Lollardy? Who succeeded Arundel in the Primacy? What was Chicheley's first act?

‘the least to examine persons suspected
 ‘of heresy; and to take care that in *Henry V.*
 ‘all parishes suspected of heresy, three (Papal Schism).
 ‘or more honest men of good report *Chicheley.*
 ‘should swear that if they heard of any heretics, secret
 ‘conventicles, or suspected books in the English tongue,
 ‘they would immediately give information thereof to
 ‘the bishop of the diocese, or his archdeacons.’

213. **Council of Constance.**—At this period (*Nov.*
5th, A. D. 1414.) was convened the GENERAL COUNCIL
 OF CONSTANCE, by *John XXIII.* at the instance of the
 Emperor *Sigismund*, in order to heal the Papal schism,
 and to reform the Church. It continued sitting three
 years and a half (till *April 22*, 1418.): and ended in
 deposing the three contending Popes, and appointing
 MARTIN V. (*Otto de Colonna*) to the Papal chair, thus
 terminating the Papal schism which had lasted nearly
 fifty years. It decreed also that the Pope was *inferior*
 and *subject* to the General Councils of the Universal
 Church; that the *cup* should be denied to the laity;
 and it also passed condemnation on the writings and
 opinions of *Wickliffe*, commanding them to be burnt,
 together with his bones. *John Huss* was condemned as
 a heretic by the same Council, and delivered over to
 the secular power to be burnt (A. D. 1415.): and *Jerome*
of Prague was also seized and imprisoned; but having
 recanted, his life was saved. Not long after, he revoked
 his recantation, and died at the stake. A. D. 1416. It was
 also decreed that *General Councils* should be *independent*
 of the Pope, and meet every *ten years*.

A. D. 1419—1422.

Pope; *Martin V.*—A. D. 1417—1431.

214. **Death of Henry V.**—The greater portion of
 HENRY Vth's time was occupied in military exploits,
 particularly in France; where his repeated conquests
 brought that kingdom to the verge of ruin. During this
 period, *Chicheley* continued his sweeping persecution of
 Lollardy; and so numerous were the accusations, that he
 found it necessary to substitute prolonged imprisonment,

213. When, and by whom was the General Council
 of Constance convened? What was the result of its
 meeting? How long did it sit? 214. How was Henry
 Vth's time chiefly employed? What was the conduct of
 Chicheley to the Lollards? Who succeeded Henry V.?

whipping, and other punishments for the extreme penalty of burning, reserving that only for those of the *clergy*, who might be convicted of holding the new opinions. At length HENRY V. died; A. D. 1422.: and was succeeded by his son *Henry VI.* at the tender age of nine months.

*Henry V.
Martin V.
Chicheley.*

*Summary of the Reign of Henry V.—9 years,
from A. D. 1413 to 1422.*

215. The military reign of *Henry V.* was remarkable for the assistance of the secular arm given to the ecclesiastical party in the persecution of heresy. *Lord Cobham* was the first martyr of the nobility for the cause of Lollardy, which was now considered treason as well as heresy. The *Council of Constance* sat in this reign for the settlement of the Papal schism; and Canons were passed for the suppression of heresy. The Commons of England tried to throw the burdens of the state upon the Church party, but Chicheley averted the attempt by procuring the revenues of the alien-priories for the King's service. The enactments passed in the reign of *Henry V.* affecting the church were, 1 *Hen. V. c. 7.*, forbidding foreigners to hold benefices in England, and granting the property of the alien-priories to the crown. The 2 *Hen. V. c. 7.*, making Lollardy indictable in the King's courts, and adding confiscation of the property of heretics to the crown, in addition to the penalty of burning. And 3 *Hen. V. c. 4.*, enacted that all provisions, licences, &c. in respect of benefices not vacant shall be void. There were four *Monasteries* founded in this reign.

Henry VI.—A. D. 1422—1428.

216. *Papal Interference.*—The reign of HENRY VI., involving a long minority, was occupied in an expensive and futile war to maintain the conquests of his father in France; and in the latter portion, by the desolating contests between the houses of York and Lancaster.

*Henry VI.
Martin V.
Chicheley.*

215. Give a summary of the reign of Henry V.? What enactments were passed during the reign of Henry V. affecting the Church? 216. What engaged the attention of Henry VI.? How did Chicheley offend the Pope? What was the conduct of the bishop of Winchester?

Archbishop *Chicheley* continued his endeavours to suppress Lollardy; but he gave great offence to MARTIN V., by refusing to exert himself to effect the repeal of the statute of *Præmunire*, designated by the Pope 'an execrable statute,' (*execrabile illud statutum*); and was in consequence suspended from his office and authority by a Papal Bull. *Chicheley*, however, being backed by the King and Parliament, and by the University of Oxford, treated the Bull with disdain. A. D. 1428. Subsequently, in order to make his peace with the Pope, he made a futile attempt to bring the Commons to accede to the Papal request. Cardinal *Beaufort*, the Bishop of Winchester and Pope's legate, incurred the censure of Parliament at this time, for raising means to carry on the Papal war against the *Hussites* of Bohemia, who had risen in arms under *Ziska*, to demand the administration of 'The Communion' in both kinds.

Henry VI.
Martin V.
Chicheley.

A. D. 1431—1439.

Pope; *Eugenius IV.*—A. D. 1431—1447.

217. **Council of Basil.**—We have now to record the sitting of the GENERAL COUNCIL OF BASIL (*Basle*), convened by MARTIN V. in accordance with a decree of the Council of Constance, that Councils should meet every ten years. The Pope, however, did not live till its assembly, and was succeeded by EUGENIUS IV. The great questions for consideration were (1) the *Union* of the Greek and Latin Churches; and (2) the *Reformation* of the Church Universal both in its head (the Popes), and in its members (the bishops, priests, and monks). The assembled fathers proceeded resolutely with their duty. EUGENIUS took alarm, and twice attempted to dissolve the Council. The sitting members declared that the authority of the Council was superior to that of the Pope, who was bound to submit to its decrees, and that appeals lay from the Pope to a General Council. They continued the session; and proceeded to abolish *annates*, or first-fruits, (A. D. 1434.) *i.e.* the *first years income* claimed for the purpose of defending Christians from

217. When did the General Council of Basil sit? What did it effect? How did the Pope treat its proceedings? What was the consequence of the difference between the Pope and the Council of Basil? What did Charles VII. of France? What was the *Pragmatic Sanction*?

the infidels; and annul the Papal impositions of *Expectations, Reservations, and Provisions*; so that elections to vacant bishoprics and benefices were wrested from the Popes, and vested in the chapters, metropolitans, and local bishops (A.D. 1436.). Other measures of a like nature provoked the violent wrath of EUGENIUS, who determined on setting up an opposition Council (A.D. 1437.) The assembly of *Basil* cited the Pope to appear before them. EUGENIUS treated the summons with contempt; and immediately issued a decree dissolving the Council. They, by way of reprisal, pronounced a sentence of contumacy against the rebellious pontiff. EUGENIUS now (A.D. 1438.) summoned a council at *Ferrara*, where he excommunicated the members of the *Council of Basil*: and they, in their turn, deposed EUGENIUS from the Papacy, and elected in his room *Amadeus* (or *Amadee*), Duke of Savoy, under the title of Pope *Felix V.* (A.D. 1439.). Thus reviving the *Papal schism* which the Council of Constance had so lately set at rest. To support their decrees the *Council of Basil* solicited the protection of *Charles VII.* of France, who immediately summoned a council of his nobility and prelates, at Bourges, where they upheld the proceedings of the *Council of Basil*, with the exception of their appointing a rival Pope; censured the meeting of a Council at Ferrara; and laid the foundation of the liberties of the Gallican Church against the encroachments of the Papal See by wresting from the Popes the power of appointing to bishoprics and other benefices. The decrees passed at *Basil* were reduced into the form of an edict, and published under the title of the '*Pragmatic Sanction*;' which the French monarch ordered to be inviolably observed.* (A.D. 1438-9.) *Burnet*, Pt. III. b. 1.

A. D. 1439—1449.

Pope; *Nicholas V.* A. D. 1447—55.

218. The COUNCIL OF BASIL continued its sittings; while EUGENIUS held a counter assembly at Florence, and

218. How was this new schism healed? Who succeeded Eugenius IV.?

* The *Pragmatic Sanction* of historical eminence is the decree of the Emperor of Germany, *Charles VI.*, who by that deed, from having no sons, settled his hereditary dominions on his eldest daughter *Maria Theresa*. A. D. 1713. A *Pragmatic Sanction* differs from a *Rescript* in being delivered by a Prince in Council to a body of men: while a *Rescript* is an answer to an individual. It is so called in being a solemn decision upon the business or question (*πραγμα*, *pragma*) in consideration.

subsequently at Rome (A. D. 1442.). The death, however, of *Eugenius* in A. D. 1447. brought peace to the Church. He was succeeded by *NICHOLAS V.*, who, on the resignation of his rival, Pope *Felix V.* (A. D. 1449.), was acknowledged by the *Council of Basil*, then sitting at Lausanne, as sole Pope. *NICHOLAS* at the same time did his part towards healing the schism by giving his sanction and authority to the acts and decrees of the *Council of Basil*.

Henry VI.
Nicholas V.
Chicheley.

219. **The Primacy.**—In England, Ecclesiastical matters continued much the same. *Chicheley* gave encouragement to learning by founding All Souls College in Oxford (A. D. 1437.); an example followed by *HENRY VI.* a few years later when he founded King's College in Cambridge, and Eton College; in the same year we have to record the *Invention of Printing* (A. D. 1441.). Archbishop *Chicheley* soon after died (A. D. 1443.) and was succeeded by *John Stafford*, son of the Earl of Stafford, as Primate. Queen *Margaret*, gave her countenance to literature by founding Queen's College, Cambridge (A. D. 1446.). *Stafford* was followed in the Primacy by *Kemp* (A. D. 1452.); and he soon after was succeeded by *Thomas Bouchier*, son of the earl of Essex, as Archbishop. A. D. 1454. And at this period terminated the English power in France. *Callixtus III.* succeeded *Nicholas V.* in the Papacy. A. D. 1455.

A. D. 1457.

Pope; Callixtus III.—A. D. 1455—8.

220. **Reginald Pecock.**—It was not long before the new Primate gave strong evidence of his sentiments in respect of Church Reform. He brought a charge of heresy against *REGINALD PECOCK* (or *Pococke*), bishop of Chichester, a very learned and excellent man. He was born A. D. 1390., and studied at Oxford, where he became a fellow of Oriel College (A. D. 1417.). He was subsequently introduced at court by his patron *Humphrey Duke of Gloucester*; and after a few years obtained the bishopric of St Asaph (A. D. 1444.). From this he was

219. What Colleges were founded during the reign of Henry VI.? 220. Who was Reginald Pecock? When

translated to the see of Chichester in A. D. 1449—50. His connexion with the unfortunate Duke of Gloucester probably excited the court party against him; and his published opinions, particularly a work called '*The Repressor of our over-much blaming the Church*,' and his '*Treatise on Faith*,' though far from professing Lollardy, exposed him to the vengeance of the Church; as he rejected in it the authority of the Pope, or a Council, to alter any article of the Creed, or exceed the rule of Scripture which was the only ground of faith. He was prohibited from occupying his seat in the House of Lords (A. D. 1457.); and was now cited to appear before the Primate at Lambeth Palace, to answer the charges against him. He was accused among other things of declaring, '*that a belief in our Saviour's descent into hell, in the Holy Spirit, in the Catholicity of the Church, in the Communion of Saints, in Transubstantiation, are not necessary to salvation;—that the Pope had a right to dispose of all benefices,—that the property of the clergy, was exclusively their own, and not subject to the maintenance of the poor;—and that, (which was the head and front of his offending) the Church was not infallible.*' He allowed the use of *images* to a certain extent; defended the *religious orders*; but objected to the *celibacy* of the clergy. Indeed, PECOCK was decidedly opposed to some of the tenets of the Lollards; his object was the reform and advancement of the Church, by reason, and not by persecution, and was far from wishing its overthrow; for he neither joined its adversaries, nor withdrew from its communion. He was rather a mediator between the extreme opinions, and desired to moderate the severity of persecution on the one side, and the rancour of opposition on the other. The result, however, was, that he was deposed from his bishopric, and forced to make a public recantation of his opinions at St Paul's Cross. REGINALD PECOCK (or *Reynold Pecock*), now made application to the Pope for a bull of restitution to his bishopric; this proceeding exposed him to the penalties of *Præmunire*, and he was consequently arrested, and kept in solitary confinement in Thorney Abbey in Cambridgeshire, where after a few years he died.

Henry VI.
Callixtus III.
Bouchier.

did he live? What accusations were brought against him?

221. **Lollardy.**—We should observe that *Lollardy* had now outrun the doctrines implanted by *Wickliffe*, and grown into a politico-religious theory; many of its extreme members making no scruple to decry monarchical government, and all episcopal authority as useless. They preached without authority or license from the bishop, in churches, church-yards, fairs, and markets; set at nought all prohibitions of their ecclesiastical superior; and openly called in question his appointment; they pronounced against ecclesiastical vestments, themselves wandering barefoot from town to town in russet gowns; and warmly censured the use of church-music. These opinions they constantly defended by Scripture quotations; and declared that the clergy ought to support themselves by labouring with their own hands, and follow the example of St Paul in every iota. *Oaths* they held to be unlawful; and religious *vows* to be the offspring of the devil.—*Wordsworth's Eccl. Biog.* I. 170—182.

Henry VI.
Callixtus III.
Bouchier.

A. D. 1457—1461.

Pope; *Pius II.*—A. D. 1458—64.

222. **Henry VI. deposed.**—The lamentable reign of HENRY VI. was now drawing to a close; the furious contest between the '*Two Roses*' had desolated the country with blood, and the imbecility of the king weakened the tenure of his regal possession: he was at last thoroughly defeated, and *Edward*, Duke of York, aided by Warwick, the king-maker, was proclaimed king. A. D. 1461.

223. **Moravians.**—On the continent, we find the persecuted *Hussites* gathered into a small fraternity under the name of the *Bohemian* or *Moravian Brethren*, (*Unitas Fratrum*) A. D. 1457.: while on the other hand, the Papal power was wielded by the celebrated *Æneas Sylvius*, under the title of PIUS II.

221. How had Lollardy outgrown the teaching and opinions of Wickliffe? 222. What was the close of the reign of Henry VI.? How did this reign affect the Church? 223. When were the Moravian brethren established?

224. Pius II. had been the secretary of the Council of Basil, and was then a violent opponent to the Papal claims of infallibility, and supremacy, &c.; but he no sooner attained to the Roman See himself (A. D. 1458.) than he became as powerful an asserter of its rights, as he had before been an opposer; and for a short time regained its influence. He called a Council at Mantua (A. D. 1459.); where he denounced the proceedings at Basil, and proclaimed the '*Pragmatic Sanction*' to be heretical. He at last prevailed on *Louis XI.* the successor of *Charles VII.* on the throne of France, to abrogate it. A. D. 1461.

Henry VI.
Pius II.
Bouchier.

*Summary of the Reign of Henry VI.—38 years,
from A. D. 1422 to 1461.*

225. The troubled reign of *Henry VI.* left matters very much in the hands of the clergy. Pope *Martin V.* endeavoured to regain the Papal ascendancy in England, and procure the repeal of the Statutes of Provisors, and *Præmunire*, which so materially checked his power. Archbishop *Chicheley* attempted it but without effect. The persecution of heretics continued with unrelaxed severity; and the chief martyr in this reign was *Reginald (Reynold) Pecock*, bp. of Chichester. Lollardy assumed at this period a different aspect from its commencement, becoming in a measure a political as well as a religious movement. *The Council of Basil* sat during this reign from A. D. 1431—49. for the correction of ecclesiastical abuses; and the Gallican Church obtained greater freedom by the *Pragmatic Sanction*. No enactments of any moment were passed in this reign affecting the interests of the Church: the struggle for the throne engaging so much of men's thoughts and interests, as to allow even an occasional respite to religious persecution. There were 33 *Monasteries* founded in this reign.

226. *John Huss* was born at *Hussienitz*, (or *Hussinecz*) in Bohemia, about A. D. 1373—6. of mean parentage, but of superior genius and industry. He became in after life rector and professor of theology at

224. What was the conduct of *Æneas Sylvius*, afterwards *Pius II.*? What became of the *Pragmatic Sanction* in his time? 225. Give a summary of the reign of *Henry VI.*? 226. *What countryman was John Huss? How is it supposed*

the University of Prague, and preacher at the chapel of Bethlehem in that city: shortly after he was appointed confessor to Sophia, Queen of Bohemia. A. D. 1400. A few years later some of Wickliffe's works were brought into Bohemia by a Bohemian gentleman named *Jerome Faulfisch*, who had just returned from Oxford, A. D. 1405.; and these met the eyes of HUSS, who at first rejected the doctrines they inculcated, but subsequently yielded to the conviction of many of them. He became a *Realist*, and preached loudly against the abuses and errors of the Romish Church, particularly against their false miracles, and against the vices of the Clergy. Becoming by this means obnoxious to the Church party, and the numerous German *Nominalists* in his University, he was excommunicated, and forbidden to preach any more at Prague A. D. 1413., and ultimately was summoned before the Council of Constance; and thence before Pope *John XXIII.* *Paletz* professor of divinity at Prague, and *Causis* a parish priest of the same city, both *Nominalists*, were his accusers; they brought eight articles of heresy against him; but he vindicated himself against their charges with the greatest clearness. HUSS however was ordered to be imprisoned, notwithstanding the Emperor *Sigismund* had promised him safe conduct. The commissioners appointed to examine him endeavoured to oblige him to retract, but to no purpose. He was afterwards brought before the *Council*, and there at last after three hearings he was condemned as an obstinate heretic, degraded from the priesthood, subjected to much indignity and ordered to be burnt, and his writings with him. A. D. 1415. JOHN HUSS was a man of the most irreproachable character, nor could it be proved against him that he held any point of doctrine absolutely distinct from the creed of his adversaries: his was a living practical faith, not merely a theoretical one; and among other things he strongly advocated communion in both kinds; but the chief accusation against him was his conforming to the doctrines of Wickliffe. The Emperor *Sigismund* is charged with perfidy in not protecting HUSS according to his promise; he appears however to have

Henry VI.
Pius II.
Bouchier.

that he became acquainted with Wickliffe's views? What were the chief grounds of his being persecuted? By what Council, and in what year was he condemned? Relate the manner of his death.

been conscience-stricken at his conduct, but he yielded to the voice of the *Council*, which decreed that 'faith ought not to be kept with a heretic.'

Henry VI.
Pius II.
Bouchier.

227. **Jerome of Prague** was the friend and companion of *John Huss*, and followed him to the Council of Constance; but when he witnessed the barbarous treatment to which his friend was subjected, he privately withdrew. **JEROME** was however pursued, and overtaken at Herschau, and brought back to Constance, where he was imprisoned for 343 days with no other sustenance than bread and water. He was at length induced to retract (*Sept.* 1415.); but new accusations being brought against him, he withdrew his recantation, and launched forth into praises of Wickliffe, and Huss. The matter ended in his being burnt at the stake. *May* 30, 1416.

Edward IV.—A. D. 1461.

228. **Succession contested.**—The rival claims of the houses of York and Lancaster continued their devastations, almost annihilating the ancient nobility by their sanguinary contests. In his first Parliament, however, the King confirmed the privileges and immunities of the clergy; and by charter exempted them from the jurisdiction of the civil courts; and absolved them from the penalties of the statutes of Provisors, and *Præmunire*.

A. D. 1464—1470.

Pope; *Paul II.*—A. D. 1464—71.

229. **Henry Murdered.**—*Henry*, the deposed king, was at last taken prisoner, and confined in the Tower. (A. D. 1461.) **EDWARD**, however, having given offence to the Earl of Warwick, that nobleman marched against him, and took him also prisoner. (A. D. 1470.) *Henry VI.* was released, and resumed his government; but **EDWARD**, escaping from confinement six months afterwards, made an attack on London, re-imprisoned *Henry* in the Tower, and relieved himself of the enmity of Warwick by his victory in the battle of Barnet, where

227. *What fellow-countrymen suffered death soon after Huss for holding the like opinions?* 228. *What was the conduct of Edward IV. towards the Clergy?* 229. *What became of Henry VI.? What was the end of Warwick, the king-maker?*

the Earl was slain. A. D. 1471. A few weeks afterwards, the hand of the murderer released the unfortunate *Henry VI.* from his troubles.

Edward IV.
Paul II.
Bouchier.

A. D. 1471—1483.

Pope; *Sixtus IV.*—A. D. 1471—84.

230. **King's death.**—Nothing worthy of record occurred during the remainder of the reign of **EDWARD IV.** *Printing* was introduced into England A. D. 1473. At length the King died, and was succeeded by his son *Edward V.* at the tender age of thirteen years. A. D. 1483.

Summary of the Reign of Edward IV.—22 years,
from A. D. 1461. to 1483.

231. The only events touching the Church in this reign were the exemption of the Clergy from the statutes of *Præmunire*, and *Provisors*, and from the jurisdiction of the civil courts in criminal cases. There were 15 *Monasteries* founded in this reign.

Edward V.—A. D. 1483.

232. **Edward V. murdered.**—The succession of **EDWARD V.** (April 9th) was maintained by his traitorous uncle, *Richard*, Duke of Gloucester, who assumed the 'protectorate' of the realm; but his cruel ambition soon unmasked his disguised loyalty. Having secured the youthful King, and his brother, the *Duke of York*, in the Tower, he gave secret orders that the two princes should be murdered; and in the mean while, by impugning their legitimacy, and inveigling himself into the good graces of the people, and more powerful nobility, through hypocrisy and dissimulation, he procured his own elevation to the throne, under the title of *Richard III.* (June 26.)

233. **Pragmatic Sanction.**—*Louis XI.* was this year succeeded on the throne of France by *Charles VIII.*

230. Who succeeded Edward IV? 231. Give a summary of the reign of Edward IV? 232. What befel Edward V? Who succeeded him? 233. What became of the 'Pragmatic Sanction' in the reigns of the successors of Louis XI?

who immediately enforced the adoption of the '*Pragmatic Sanction*;' it continued to be observed during his reign of fifteen years (till A. D. 1498.), as well as during that of his successor *Louis XII.* who reigned eighteen years, (till A. D. 1515.).

Edward V.
Sixtus IV.
Bouchier.

Richard III.—A. D. 1483—1485.

Pope; *Innocent VIII.*—A. D. 1484—92.

234. **Richard III. slain.**—The usurper, **RICHARD**, soon found a competitor for the regal title in the person of *Henry*, Earl of Richmond, who, with the assistance of *Louis XI.* of France, and of his successor *Charles VIII.* landed in England with an armed force, and gave battle to **RICHARD** on *Bosworth-field* in Leicestershire. The numerous desertions in the King's army lost **RICHARD** the day, and he was slain desperately fighting to maintain his ill-acquired crown. The Earl of Richmond was immediately proclaimed King, and succeeded as *Henry VII.* (August 22nd, 1485.). **Martin Luther** was born in this reign A. D. 1483. at Eisleben in Saxony.

Richard III.

Summary of the reign of Edward V. and Richard III.—
2 years, from A. D. 1483 to 1485.

235. During the reigns of the youthful *Edward V.* and *Richard III.* religious persecutions slumbered, while the abuses and superstitions of the Romish Church, and the corruptions of the clergy, attained their utmost licence. Transubstantiation, worship of saints, and images, processions, indulgences, and pilgrimages were the prevailing features of the religion of the community. The *cup*, however, was denied the laity; and the number of *festivals* considerably increased.

234. Who opposed the claims of Richard III? What was the issue of the contest? 235. Give a summary of the reigns of Edward V. and Richard III? What was the state of the Church during the reigns of Edward V. and Richard III?

Henry VII.—A. D. 1485—1489.

236. **Benefit of Clergy.** — HENRY VII., the first of the line of *Tudor*, had no sooner acquired his high dignity than he married *Elizabeth*, daughter of Edward IV. and heiress of the house of York, and thus united the two contending factions of York and Lancaster, and put an end to the desolating civil war. The clergy, he found subservient to his views, and zealous supporters of his claims; the King consequently employed them in the higher and more influential offices of the state; and also allowed them the exercise of their ancient privileges: he, moreover, sanctioned the renewal of the Lollard persecutions. *Bouchier*, the archbishop, whose death now occurred (A. D. 1486.) was succeeded by *John Morton*, bp. of Ely; during whose Primacy, the corruptions of the religious orders grew to so scandalous a height as to create great alarm in the heads of the church. The privilege of Sanctuary also had given so much encouragement to crime, that HENRY caused an enactment to be passed (A. D. 1489.), that all such laymen as were entitled to claim, 'benefit of clergy,' (*privilegium clericale*), could do so but once, and then they should be distinguished by a brand 'on the brawn of the left thumb.' (4 *Hen. VII.* c. 13.).

A. D. 1489—1492.

237. **Papal Interference.** — The wealth, and profligacy, and secular style of living of the clergy continued to excite the popular outcry, which at last reached the ears of the Pope (*Innocent VIII.*), who despatched a bull to the Primate *Morton*, giving him authority to require the heads of the various religious bodies to reform themselves and their establishments; and if they refused, he was to proceed to more decided measures. (A. D. 1490.). These Papal and Episcopal admonitions were however of

236. What was the first proceeding of Henry VII., on his accession? How did he treat the Clergy? What occurred during the Primacy of Morton? What enactment was passed by Henry VII. affecting the 'Benefit of Clergy?' 237. What instructions were sent to Morton by Innocent VIII. to improve the discipline of the clergy? Who was Pope Alexander VI.? When, and by whom was America discovered?

no great avail; at last *Innocent VIII.* died (A. D. 1492.), and was succeeded by the infamous *Roderic Borgia*, as Pope *Alexander VI.*; a man notorious for his profligacy, perfidy, avarice, and cruelty; and in whom, it has been said, were consecrated the vices of all preceding Popes. Such an occupant of the Papal chair, more than arguments or general councils, served to overthrow the infallibility of Popes, and uproot their power, and influence, as time soon proved.—In this year, we have to record the discovery of *America*, by COLUMBUS.

Henry VII.
Alexander VI.
Morton.

A. D. 1494—1500.

Pope; *Alexander VI.*—A. D. 1492—1503.

238. **Persecution.**—The civil contest being at an end, religious persecution was resumed; and among the fresh victims we have to record the death of the first female martyr in England, **Joan Boughton**, a woman of quality, and great virtue; and who at the advanced age of more than eighty years was led to the stake at Smithfield, (A. D. 1494—8.). Her daughter, the **Lady Young**, suffered the same cruel death shortly after for maintaining similar opinions. A few old men under like charges of heresy heroically suffered at the stake towards the close of this century; but most of those who were condemned, about sixty in number, recanted, and merely endured public exposure in the faggots without the fire; compelled, however, to wear the badge of a faggot, worked on the left sleeve: and some of them to be branded on the cheek with a hot iron. A subsequent martyr, **William Tylsworth**, was burnt at Amersworth (Amersham); and his daughter, because suspected of heresy, was compelled to set fire to the faggots (A. D. 1506.). Similarly, the children of one **John Scrivener**, who suffered at Lincoln, were cruelly ordered to light the faggots, and witness their father's death. Such was the barbarity of the age of HENRY VII.

A. D. 1500.

239. **Religious belief.**—The advance of religious truth, at the close of the fifteenth century, may be

238. Who was the first female martyr in England? Who else suffered from the persecution about the close of the fifteenth century? 239. What was the state of religious doctrine at the close of the fifteenth century?

gathered from the charges brought against many of the heretics of that time; from which we learn that they denied the merit of *good works*; opposed *image-worship*; rejected the efficacy of *penance*, and *pilgrimages*; withstood the *worship of saints*, and of the *Virgin Mary*; objected to *purgatory*, and to *transubstantiation*; and refused the claims of the Popes to be the *successors of St Peter*. They maintained the grand doctrine of *justification by faith*;—that it was the free *gift of God*;—that faith was known by *good works*;—and that the rule of faith was the *Holy Scriptures*.

Henry VII.
Alexander VI.
Morton.

240. **Architecture.**—The prevailing style of ecclesiastical Architecture during this century was the FLORID or PERPENDICULAR; known by the profusion and minuteness of its ornamental detail; and distinguished by the perpendicular lines of the mullions of the windows, and of the divisions of panelwork running straight up to the head; which latter also had horizontal lines of division. The arch was complex, and four-centred, and was designated the Tudor arch. This style is generally considered to have flourished during the period from A. D. 1375. to 1539.; and one of the finest specimens extant is *Henry VIIIth's Chapel* at Westminster, built in this reign. To this may be added St George's Chapel, Windsor, and the nave of Canterbury Cathedral.

CENTURY XVI.

Henry VII. (continued) A. D. 1501—1508.

Pope; *Pius III.* A. D. 1503; *Julius II.* A. D. 1503—13.

241. NOTHING of any moment affecting the Church occurred during the remainder of HENRY VIIIth's reign, whose chief employment, beyond the putting down of impostors, and quelling insurrections, appears to have

240. What style of Architecture prevailed during the fifteenth century? 241. What encouragement was given to learning during the reign of Henry VII.? What

been the accumulation of immense wealth by exactions from his subjects; his instruments were the notorious lawyers, *Empson*, and *Dudley*. Archbishop *Morton* now died, A. D. 1501., and he was succeeded in the Primacy by *Henry Dean*; and he, shortly after, A. D. 1503., by *William Warham*, bp. of London. The King's mother, *Margaret* Countess of Richmond, was a great patroness of learning: she founded Professorships of Divinity in Oxford, and Cambridge (A. D. 1502.); and Christ's (A. D. 1507.), and St John's Colleges (A. D. 1508.), both in Cambridge. On the Continent, the celebrated *Martin Luther* commenced his career by studying at the University of Erfurt. A. D. 1501., and shortly after, he became a professor of philosophy in the University of Wittemberg, A. D. 1508. The infamous Pope *Alexander VI.* now died a violent death by poison, A. D. 1503., which he, or his son, is thought to have prepared for one of the cardinals; and he was succeeded by *PIUS III.*, who only lived thirty days after, and he was followed by *Julius II.* A. D. 1503. At length *HENRY VII.* died, far from being lamented by his people, and was succeeded by his son, *Henry VIII.* aged nearly eighteen. A. D. 1509.

*Summary of the Reign of Henry VII.—23 years,
from A. D. 1485. to 1509.*

242. *Henry VII.* in order to secure his possession of the crown, sought the support of the clergy; and in return the King maintained their rights and privileges; and permitted the persecution of heretics. The corruptions of the religious orders, however, became so rampant, that a Papal bull was issued for their repression, and in consequence, a slight check was imposed upon them; but the avarice of the King enabled them to purchase exemption; and therefore they continued to indulge in the grossest profligacy and luxury.

243. Ecclesiastical abuses generally at the death of *HENRY VII.* had become so enormous as to pave the way for the *Reformation*; among which may be especially mentioned:—as regarded *ecclesiastics*, the frauds of the mendicant friars; the great ignorance and profligacy of

colleges were founded, and by whom? When did Luther begin his career? 242. Give a summary of the reign of Henry VII.? 243. What causes may be said to have brought about the *Reformation*?

the monks and clergy; the privilege of sanctuary, and exemption from secular authority:—as regarded the *Papacy*, the supremacy of the Pope; his claim of jurisdiction in England; his right of appointing to vacant sees and benefices; and of taxing the clergy; his demand of first-fruits; and interdicts, excommunications, and appeals to Rome:—as regarded *doctrine*, transubstantiation; communion in one kind; auricular confession, and absolution; penance; pilgrimages; purgatory; worship of the Virgin Mary; of angels; of relics; invocation of saints; canonization; supererogation; masses for the dead; indulgences; dispensations; unction for the sick; use of holy water; and the celibacy of the clergy.

244. The Papal influence in England may be traced from the time of the Conquest; *William I.* admitted the Papal legate; *Henry I.* yielded the donation of bishoprics; *Stephen* allowed the right of appeal; *Henry II.* exempted the clergy from secular authority; *John* gave the kingdom to the Pope, and acknowledged it as a fief of the Roman See by the payment of a tax; lastly, *Henry III.* allowed the richest benefices to be held by absentee foreigners.

245. Its decline. — *Edward III.* enacted the statutes of 'Provisors,' (25 *Edw. III.*; 38 *Edw. III.*) forbidding foreign interference in the election to benefices; and that of 'Præmunire,' (27 *Edw. III.*) forbidding appeals to Rome. The former was strengthened by *Richard II.* (by statute 13 *Rich. II.*); and the latter, by another statute (16 *Rich. II.*), forbidding the purchase of bulls from Rome, and delaring the crown free from them.

246. The Papal power, however, at this period was free from internal dissension, and from external pressure; the magnificent fabric of *St Peter's Church* was rapidly progressing, aided by those scandalous acts which ere long shook Europe to the centre; and heresy seemed generally to have been repressed. The Papal authority also was effecting its ends more by the intrigues of diplomacy than by denunciation, and its open adversaries were but few and insignificant, yet there was a

244. Trace the Papal influence in England? 245. Trace its decline? 246. What was the state of Papal power at the close of the 16th century?

spark smouldering in the hearts of many of its supporters, produced by the wider diffusion of the Scriptures by means of the art of printing, and the revival of learning, which wanted but the opportunity to burst into a flame. And the young king of England, *Henry VIII.*, ascended the throne a devoted son of the Papal see, little dreaming of the changes he would be the instrument to effect. Few *Monasteries* were established in the reign of *Henry VII.*

PART II.

THE REFORMATION.

CHAPTER IV.

FROM THE ACCESSION OF HENRY VIII. TO THE
ACCESSION OF ELIZABETH.

Henry VIII.—A. D. 1509.

Pope; *Julius II.*—A. D. 1503—13.

247. Catharine of Arragon.—HENRY VIII. Henry VIII.
VIII., immediately after his accession Julius II.
completed his marriage with Catharine Warham.
of Arragon, his brother *Arthur's* widow; the propriety of which had been for some time a matter of serious deliberation, as being opposed to the Canon Law, which in this particular was framed in accordance with the Divine Will as put forth in *Leviticus xviii.*: but a bull from the Pope, *Julius II.*, had set aside the canonical objections, as well as all the scruples of delicacy, that had hitherto retarded it. He next (A. D. 1510.) disgraced *Empson*, and *Dudley*, the rapacious ministers of his father's avarice, which procured him great popularity; and by his unbounded liberality and munificence, so different from his predecessor, the King raised among all his subjects the brightest hopes of happiness, and prosperity.

247. What was the first step of Henry VIII., on his accession? What befel Empson, and Dudley?

A. D. 1511—1512.

248. **Italian League.**—HENRY now engaged with his father-in-law Ferdinand in the 'Italian league,' set on foot by the military Pope, *Julius II.* against *Louis XII.* of France. The Pope laid the kingdom of France under an interdict, and convened a general council at Rome, (*Lateran*) A. D. 1512. chiefly for the reproof of *Louis XII.* The 'Pragmatic Sanction,' which overthrew the Papal influence throughout France, was arraigned before the council; but the death of *Julius II.* prevented their coming to a decision.

HENRY VIII.
Julius II.
Warham.

A. D. 1513.

Pope; *Leo X.*—A. D. 1513—22.

249. **Foreign Wars.**—Cardinal *John Medici* celebrated as *LEO X.*, now succeeded to the Papal chair; and continued the sitting of the *Lateran Council*. HENRY formed a new alliance with the emperor *Maximilian*, and led an army into France in person, where he took *Terroune*, and *Tournay*; and a peace being soon after concluded, he returned home. During his absence the contest with Scotland was terminated by the victory of *Flodden Field*, in which *James IV.* of Scotland, and the chief of his nobility were slain.

250. **Benefit of Clergy limited.**—Some little contention having arisen between the ecclesiastical and civil courts in respect of the jurisdiction over the clergy; it was enacted that '*benefit of clergy*' should be wholly denied to all murderers, and robbers; with a provision, that bishops, priests, and deacons, should be exempted from its operation; and likewise, that the Act (4 *Hen. VIII.* c. 2.) should only be in force till the next parliament. This measure was

248. In what war did Henry VIII. engage? What was the conduct of Pope Julius II.? 249. When was Leo X. appointed to the Papal chair? What new alliance did Henry form? How were the French, and Scottish wars concluded? 250. What were the first proceedings of Henry VIII. in order to correct the crimes committed by Churchmen? How was this measure received?

looked on with bitterness by the clergy, as an encroachment upon the privileges of Holy Church, and called forth their strong censure.

HENRY VIII.
Leo X.
Warham.

A. D. 1514.

251. **Abbot of Winchelcomb.** — The most prominent denouncer of this statute was the **ABBOT OF WINCHELCOMB**, in Gloucestershire; who boldly preached against it at St Paul's cross; declaring it to be contrary not only to the franchises of the Church, but also to the laws of God; and that all who assented to it, spiritual or temporal, subjected themselves to ecclesiastical censure. These remarks he followed up by a book upon the same subject, wherein he argued that all 'clerks,' high or low, were sacred personages, and exempted from all punishment by the secular court, whatsoever were the crimes they might commit. This brought from the Parliament, a petition to the King to repress the growing insolence of the clergy. **HENRY** commanded that the question should be debated before him, and his lay councillors, and judges. Accordingly, on the day appointed, the *Abbot of Winchelcomb* advocated the cause of the clergy, and *Dr. Henry Standish*, a Franciscan, and afterwards bishop of St Asaph, was the champion of the secular power. The strength of argument was on the side of *Standish*, and the discussion ended by the laity urging the bishops to require the Abbot to recant his opinions. This they refused to do, declaring they were bound to maintain the same opinions: the matter at length dropped; but the clergy were

251. Who was the chief denouncer of this statute? What was the object of the Abbot of Winchelcomb's book on the immunities of the Clergy? Give a brief account of the proceedings which immediately followed its publication? Who advocated the cause of the secular power?

successful, for the enactment was not renewed; yet the result gave rise to the most alarming contentions between the secular power, and the Church; which indeed were heightened by the following circumstances.

HENRY VIII.
Leo X.
Warham.

252. *Hunne*. — One RICHARD HUNNE, (or *Hun*), a respectable citizen of London, having a misunderstanding with a parish priest in respect of a *Mortuary*,* due on the death of his infant child, he was sued in the legate's court. *Hunne* immediately took out a writ of *præmunire* against the priest for suing him in a foreign court. The clergy, enraged at this bold conduct of the London citizen, quickly applied themselves to compass his destruction. A charge of heresy was brought against *Hunne*, founded on the circumstance of his having Wickliffe's Bible in his possession; and upon that he was arrested, and lodged in the Lollard's Tower at St Paul's. When brought before the bishop of London (*Fitz-james*), and questioned, he in some alarm admitted certain articles, and appealed for mercy, and 'favourable correction.' Instead, however, of enjoining penance, and setting him at liberty, as being his first offence, he was sent back to prison, because he continued to urge his suit of 'præmunire' against his parish priest. Two days after, *Hunne* was found suspended from the ceiling with marks of violence upon his person. It was given out, however, that he had hanged himself. A coroner's inquest was held: when the fact was elicited that he had been murdered by the sumner,†

252. Relate the case of Richard Hunne. What happened to Dr. Horsey, and his officials? Why was Hunne accused of heresy?

* A *Mortuary* was originally an oblation made at a person's death; and in the Saxon times was a kind of fee, or funeral due, called *pecunia sepulchralis*, *symbolum animæ*, or *soul-shot*. It was a right settled on the Church, and differed from a *corse present*, which was a voluntary oblation made at funerals. 1 Stillingfleet, 171-3.

† The *Summoner* or apparitor, who cited parties before the ecclesiastical courts.

and the bell-ringer in the presence HENRY VIII.
and under the direction of the Leo X.
bishop's Chancellor, *Dr. Horsey*; Warham.
the result was a verdict of wilful murder against
the three accomplices, who were taken into custody.
While this inquest was proceeding, the spiritual
court issued a fresh process against Hunne's *dead*
body, charging him with heresy upon thirteen
articles made up from the preface to Wickliffe's
Bible, which he had possessed. He was found
guilty, and his dead body was publicly burnt in
Smithfield. His judges were the bishop of London,
assisted by the bishops of Durham (Duresme), and
Lincoln, and by many Doctors of Divinity, and
of the Canon Law; whence the proceeding was
held to be the act of the entire clergy, and gave
rise to the most bitter feelings against them.
The Parliament favoured this victim of eccle-
siastical persecution, and restored *Hunne's* pro-
perty to his children, which his conviction had
forfeited.

253. *Dr. Standish*.—The clergy attributed *Hunne's*
suit, and all this violent opposition against them,
to the arguments lately put forth by *Dr. Standish*
in respect of their immunities; they therefore sum-
moned Standish before the Convocation to answer
for those arguments, and for certain doctrines he had
promulgated in his divinity lectures. The King, and
Parliament, sided with Standish; Archbishop *War-*
ham, Cardinal *Wolsey*, and the ecclesiastical party
wished to refer the matter to the Pope. HENRY
consulted *Dr. Veysey*, and at length came to this
memorable determination, saying—‘that he would
‘maintain his rights, and would not submit them to
‘the decrees of the Church, otherwise than as his

253. What did the Clergy to *Dr. Standish*? What
was the issue of the struggle? *What memorable de-*
termination in connection with these proceedings was
pronounced by Henry VIII?

'ancestors had done.' Thus ended HENRY VIII. the affair of *Dr. Standish*; while Leo X. that of *Dr. Horsey* was accom- Warham.
modated by his assenting to take his trial, and not stand upon his 'benefit of clergy,' but plead not guilty. The attorney-general was instructed to admit the plea, and the prisoner was discharged. The people were by no means satisfied with these proceedings, and the popular odium against the body of the clergy, thus strengthened, not long after lent its powerful aid to uproot the ecclesiastical tyranny.

A. D. 1515.

254. **Francis I.**—*Louis XII.* the King of France, who, the preceding year had married the Princess Mary, the sister of Henry VIII. now dying, was succeeded by *Francis I.* This King commenced his reign by engaging the favour of the Pope, with whom he had an interview at Bologna, when Francis consented to suspend the objectionable '*Pragmatic Sanction*,' and agree to an accommodation in its stead, which is known by the name of the '*Concordat*.' The Pope's bull condemning the '*Sanction*' was presented at the Council of the Lateran, and approved; and the '*Concordat*' was established.

255. **The Concordat.**—The independence of the Gallican Church, and its freedom from the exactions, and encroachments of the Papacy were secured by the '*Pragmatic Sanction*:' the '*Concordat*,' however, effected a compromise between the Papal, and regal power, and made a partition of the spoil. The King was to appoint to vacant bishoprics within six months; if the nominee was objected to by the Pope, three months more were allowed; and if again objected to, the appointment was to lapse to the Pope. Certain conditions were also imposed on the King's appointment to vacant abbeys. All vacancies in the court of Rome were to be left to the nomination of the Pope; and all appeals were to be adjudicated in the places where they laid, except the

254. Who succeeded Louis XII. on the throne of France? What did Francis I. in respect of the Pragmatic Sanction? 255. What compromise was effected by the Concordat? Was the Concordat readily received?

greater causes which were to go to Rome. Other matters were conformable to the 'Pragmatic Sanction,' but all mention of annates or first-fruits was omitted.

HENRY VIII.

Leo X.

Warham.

Francis incurred great difficulty in getting his Parliament, and the council, to admit the '*Concordat*,' which they considered as destructive of the liberties of the Gallican Church. The struggle between the King and his Parliament lasted some years; ultimately, however, the '*Concordat*,' was admitted, and established.

A. D. 1516.

256. *Wolsey's rise*.—We have now to record the rapid rise of *Thomas Wolsey*. He was the son of a butcher of Ipswich, born about A. D. 1471. He studied at Magdalene College, Oxford, of which he obtained a fellowship; and afterwards was appointed chaplain to *Henry VII.* Through the recommendation of *Fox*, bishop of Winchester, he was sent on an important mission into Germany. The success of *Wolsey* obtained for him the deanery of Lincoln, and the appointment of King's Almoner (A. D. 1503). On the accession of HENRY VIII. his talent, and address, procured him the new King's favour; and he became successively bishop of Tournay (A. D. 1514), bishop of Lincoln, and Archbishop of York (A. D. 1514); and in the following year, he was made lord high Chancellor, and created by *Leo X.* a cardinal (A. D. 1515), and subsequently legate-a-latore (A. D. 1516.)

A. D. 1517.

257. *Reformation*.—About this period *Cardinal Wolsey* designed some reformation of the Clergy, and for that purpose procured a bull from the Pope, which empowered him to dispense with all the laws of the Church for a certain time, and to visit the various Monasteries. These latter he contemplated

256. Relate briefly the early rise of Cardinal Wolsey.
257. What were the views of *Wolsey* at this time respecting the Reformation of the Clergy?

suppressing, and therefore made HENRY VIII. preparation by exposing their cor- Leo X. ruptions; very soon many were got Warham. rid of, and their revenues applied to the foundation of two schools of learning, one at *Oxford*, the place of his education, and the other at *Ipswich*, the place of his birth. The great suppression, however, was deferred till later in the reign, and was ultimately effected through the instrumentality of *Cromwell*, who was now *Wolsey's* secretary. Yet the first step of such reformation should doubtless have been in his own person, since he excelled all others in luxury, pride, and ostentatious display; out-distancing all contemporaries in his style and state of living. This design of *Wolsey's* gave great offence to the Clergy.

258. **Dean Colet.** — What the corruptions and abuses of the clergy were about this period may be gathered from a sermon of *John Colet's*, dean of St Paul's, who was so favourite a preacher of the King's, as to be styled by HENRY 'his doctor.' He complained of the haughtiness, and avarice of the bishops, and clergy. Their greediness for the temporalities, and thirst for secular offices, and employments: and their obsequiousness, and sycophancy in the pursuit of worldly gain. He declaimed also against their ignorance, and irreligion; of the admission of men into orders, and into dignities through favour, and interest, instead of from their learning, piety, or worth: and how that the clergy run from benefice to benefice, looking after fat livings, and high promotions; and even when they have them, and many of them too, they do duty in none, but depute their care to ignorant, and wicked vicars: and he concluded by calling on the Convocation not to let their assembling pass off without

258. What information do we derive from Dean Colet respecting the corruptions of the clergy in the early part of the reign of Henry VIII.?

effecting some reformation in the practices of the clergy.

HENRY VIII.
Leo X.

Warham.

259. *Luther*. — It was now that the famous *Martin Luther* commenced his career of opposition to ecclesiastical abuses; an insight into which he had gained in a visit he paid to Rome, when about 23 years of age, on business connected with his monastery. He was an Augustine monk, and a professor of philosophy in the University of Wittenberg, lately founded by the Elector *Frederick* of Saxony, who was his patron, and protector. Up to this period he was a good Catholic, and an advocate of the various doctrines of the Romish Church; but the infamous *Sale of Indulgences* by *Tetzel*, lately arrived in that city, under a commission from *Albert*, Elector of Mentz, and Archbishop of Madgeburg, moved him to denounce so impious a traffic. These *Indulgences*, recently issued for sale over all Christendom by *Leo X.* to supply his extravagant prodigality, and complete the erection of St Peter's Church, professed to convey to any who purchased them, be they ever so wicked, a release from the pains of purgatory, and remission of all sins, past, present, and to come. *Luther* not only preached, and protested against this doctrine, but published *ninety-five* theses or propositions in support of his opposition, and challenged a public disputation; and which may be said to have given birth to the Reformation. The challenge was not accepted, but the theses were read with avidity throughout all Germany. *Luther* had become acquainted with *Erasmus*, and with his assistance he was now deeply learned in the Scriptures; and maintained the doctrine of 'justification by faith.'

259. When did *Luther* commence his opposition to the Romish Church? What prompted him to this step? What did these *Indulgences* profess to procure? *How did Luther protest against them?*

260. John Tetzel, who hawked about the Papal Indulgences, was a Dominican Friar, born at Piern on the Elbe; he made his public appearance in Germany first as commissioner of Arcimboldus, and then of the Elector Albrecht of Mayence, and carried on his traffic with the most impudent and shameless language; declaring that 'if a man were guilty of the most heinous sin he could buy of the Pope absolution; and that if the Pope forgave him, God also must forgive him:' also, 'if they made haste to give in their money and bought grace and absolution enough, all the mountains about Annaberg would become clear silver:' and further, 'as soon as the ring of the money was heard in his basin the soul for which it was put in would ascend out of purgatory into heaven.' He gave letters of indulgence for sins which men *intended* to commit; and such was the reverence in which the indulgences were held, that when *Tetzel* came into a city the bull was carried before him on a velvet or golden cloth, and all the priests, monks, the council, schoolmasters, scholars, the men, women, and children, went in procession with flags and torches to meet him; and then all the bells were rung, the organs played; and he was escorted into the Churches, where a red cross was erected in the midst, on which the Pope's banner was hung. The price of a plenary absolution of every sin was about *ten shillings*, and the purchaser was sure of a safe entrance into the regions of purity and holiness. The traffic met with the most surprising success, and the chief pretexts for such a proceeding were—the expenses of building St Peter's Church; and the expedition against the Turks; with some other trifling reasons; but the true cause was the unbounded luxury and extravagance of *Leo X.*, and his sister Magdalene. It was this disgraceful Sale of Indulgences, however, which roused the spirit of Luther, and other eminent men: and the indiscreet zeal of Tetzel brought upon him such severe rebuke from the Papal chair, that he is said to have died of a broken heart. A. D. 1519.

HENRY VIII.
Leo X.
Warham.

A. D. 1518—1519.

261. *Luther at Augsburg.*—*Luther* was summoned

260. *What was the Mission of Tetzel? What was his success? How was he received? What succeeding events resulted from this mission?* 261. *What befel Luther by reason of his opposition? How did he escape?*

by the Pope to appear at Rome within sixty days, and defend the position he had taken; at the request of *Luther*, and his friends, the place of his appearance was changed to Augsburg, where he confronted the Papal legate Cardinal *Cajetan*, who, after much argument, at last summarily required him to recant. *Luther* refused; and considering the consequences, he secretly withdrew from Augsburg. Expecting no fair hearing, he appealed to a General Council, (A. D. 1519.) and now began to deny the supremacy, and certain other pretensions of the Roman See.

A. D. 1519.

262. *Lutherans persecuted*. — This year brings with it the death of the Emp. *Maximilian*, who was succeeded by Charles I. King of Spain, and nephew of HENRY's Consort, *Catharine*, under the title of *Charles V.* Emp. of Germany. *Luther* now published his 'Commentary on the Galatians;' and *Ulrich Zuingle* (or *Zwingle*) made his appearance at Zurich in Switzerland at this time, as a denouncer of the sale of Indulgences, and as an advocate for ecclesiastical reform. *Melanchthon* also took part in the controversy of the times. The writings of *Luther* found their way to England, and many were the adherents to his bold, and uncompromising doctrines. HENRY, however, gave evidence of his zeal for the Romish Church by setting on foot a hot *persecution* against the disciples of *Luther*. A great many were brought to the stake; among whom may be mentioned six men, and one woman, who were burnt at Coventry in Passion week for

262. Who succeeded the Emperor Maximilian? What Commentary did *Luther* now publish? When did *Zuingle*, and *Melanchthon* appear as Reformers? What persecution followed the appearance of *Luther's* doctrines in England?

teaching their children the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue. Most of those convicted, however, abjured their errors.

A. D. 1520.

263. **Luther excommunicated.** — The Pope now issued his memorable bull against *Luther*, who had published a '*Tract against Popedom*,' and shortly afterwards '*The Babylonish Captivity*.' In the latter he declared Rome to be a second Babylon, and after severely handling the Romish doctrines, he acknowledged but three Sacraments, Baptism, the Eucharist, and Penance. The bull declared his works to be heretical, and forbade all persons to read them under pain of excommunication; it also commanded every one having any of his writings in their possession to commit them to the flames. *Luther* himself, unless he recanted, and burned his books within sixty days, was declared excommunicated. This proceeding placed the parties at once in hostile array. *Luther* now wrote against the abuses of the various orders of the Church; denounced transubstantiation, and other doctrinal errors; proclaimed the Pope to be Antichrist; and at the same time invoked all Christian Princes to throw off the Papal yoke. He also made a bonfire outside Wittemberg, into which he threw in contempt decretals, canon law, and bull.

A. D. 1521.

264. **Diet at Worms.** — The Emperor *Charles V.*, supported the Papal power, and immediately convened a *Diet at Worms* to put down the new

263. What memorable bull was issued by Leo X. against *Luther*? How did *Luther* meet the Papal censure? 264. When, and why, was the Diet at Worms convened? What was the edict of Worms? How did *Luther* escape?

opinions. *Luther* appeared, and defended himself; but the Diet, after declaring him to be an enemy of the Roman See, convicted him of heresy, and issued an *Edict* commanding him to be apprehended, and his books to be burned. By the assistance of his friend, the Elector of Saxony, he escaped, and was concealed for nine months in the fortress of Wartburg: during which he applied himself to the translation of the Scriptures into German.

HENRY VIII.
Leo X.
Warham.

265. **Anabaptists.**—The sect of ANABAPTISTS sprung up at this period under the teaching of *Munzer*, *John of Leyden*, *Knipperdoling*, and other German enthusiasts, from a misinterpretation of the doctrine, ‘A Christian is lord of all things and subject to nobody,’ which they found in *Luther’s* work ‘*De Libertate Christianá*.’ They held that all authority, whether ecclesiastical or civil, was usurpation, and that men under the Gospel dispensation ought to enjoy full liberty. This doctrine they so perverted as to despise all distinctions of birth, rank, or wealth, as contrary to the spirit of the Gospel, which held all men equal; and therefore they maintained community of goods, polygamy, and that any one might preach and administer the Sacraments; and they rejected the authority of magistrates, and the use of oaths. They *re-baptized* their disciples, whence their name; and taught that the baptism of infants was invalid; they also rejected aspersion, holding immersion to be the only valid form of baptism. From these sprung shortly after the sect of *Baptists*.

266. **Defender of the Faith.**—HENRY VIII. was no quiet witness of these proceedings; he attempted to check the advance of the doctrines of *Luther*, by writing a confutation of them in the Latin work entitled ‘*A Defence of the Seven Sacraments against Martin Luther*,’ (‘*Assertio Septem Sacramentorum adversus Martin Luther &c.*’). By the advice of Cardinal *Wolsey*, a copy of the book was splendidly

265. What were the Anabaptists? 266. What side did Henry VIII. take when Luther first attacked the Papacy? What title was conferred by the Pope on Henry VIII.? When was the title legally conferred on

got up, and presented to Pope *Leo X.*; HENRY VIII. who, in grateful acknowledgment of *Leo X.* the King's advocacy, bestowed upon *Warham.* HENRY, the flattering title of '*Defender of the Faith,*' (*Fidei Defensor*); subsequently, however, on account of the change of HENRY's bearing towards the Papacy, the Pope deprived him of this title; but in the *thirty-fifth* year of his reign, the Parliament legally confirmed the title and ever since it has continually been adopted by the sovereigns of England. This title had also been previously assumed by *Richard II.*, in his proclamations against the followers of Wickliffe, *Henry IV.*, likewise, (in A. D. 1411.) had been styled, 'The Champion, and chief *'Defender of the Orthodox Faith.'** And *Henry III.* had enjoyed the analogous title, of '*Defender of the Church.*'

267. *Leo X. dies.*—Dissensions now arose between the Emperor, *Charles V.*, and *Francis I.* of France, which matured into a war. The Pope sided with the Emperor; and *Cardinal Wolsey* was despatched by HENRY VIII. to Calais to act as mediator. The Cardinal, indulging the hope of succeeding to the Papacy on the next vacancy by the influence of the Emperor, secretly advocated his cause, and persuaded Charles into a marriage contract with the *Princess Mary*, Henry's infant daughter; although she had been solemnly engaged to Francis, or his son, four years before. It is not to be wondered at, therefore, that the negotiations concluded with the alliance of HENRY, the Pope, and the Emperor against Francis. Before the year closed, however, Pope *Leo X.* suddenly died; and to the disappointment of Cardinal Wolsey, who stimulated the Emperor to fulfil his promise, *Adrian,*

the possessor of the English throne? Was this title ever assumed by any sovereign of England before the time of Henry VIII.? 267. In the dissensions between Charles V. and Francis I. which side was advocated by the Pope, and Henry VIII.? What is thought to have guided Wolsey? When did Leo X. die? Who succeeded him?

Cardinal of Tortosa, and confidential minister of Charles Vth, was appointed to the Papal Chair. (January, 1522.). Luther's '*New Testament*' was published this year at Wittemberg.

HENRY VIII.
Adrian VI.
Warham.

268. *Leo X., Giovanni de Medici*, was the son of the celebrated Lorenzo de Medici, and born at Florence A. D. 1473. At the age of 11 years, he was created an Archbishop by Louis XI. of France; and at 14 years, Pope *Julius II.* invested him with the dignity of legate. He obtained the pontificate in A. D. 1513; and shortly after effected an agreement with the French King respecting his supremacy over the Gallican Church. He was a munificent patron of learning, and the arts; but as *Spanheim* observes, 'he was greedy of money, studious of military warfare, and devoted to pleasures, games, amours, hunting, convivial parties, and grand pontifical suppers, surpassing even *Lucullus* in luxury and splendour; and likewise, lavish in the extreme in his gifts to his friends.' To support his extravagance, he started a crusade against the Turks with the design of securing a portion of the contributions for his own necessities; and for the same end, but under the plea of completing the structure of *St Peter's Church*, he directed the sale of Indulgences, which brought such reproach upon religion as to kindle a spark, which ended in the blazing light of the Reformation. *Leo X.* died, A. D. 1521.

A. D. 1522—1523.

Pope; *Adrian VI.*—A. D. 1522—23.

269. *Adrian VI.* dies.—HENRY now undertook a war against France in conjunction with the Emperor; the latter of whom lavished great bounties on Cardinal Wolsey. In the following year Pope *Adrian VI.* died (A. D. 1523.); and now Wolsey urgently pressed his claims for the Papacy upon the attention of the Emperor, in which he was backed by HENRY VIII.; but he was again doomed to be

268. *What was the character of Leo X.? What acts of his tended to advance the Reformation?* 269. When did Pope *Adrian VI.* die? Who was his successor? How is Wolsey's disappointment thought to have operated on him? What appointments did *Clement VII.* confer on Wolsey?

disappointed by the advancement of HENRY VIII. *Giulio dei Medici* to the Popedom Clement VII. under the title of *Clement VII.* Warham.

Wolsey is now thought to have imbibed a feeling of revenge for this treatment from the Emperor, which prompted that change of councils which led to the events soon following. He was, however, appointed by the new Pope, Cardinal legate for life, and charged with great authority, and with a commission to effect certain reforms, and suppress some of the religious houses in England. The new Pope sent his legate Campeggio to the Imperial Diet at Nuremburg now sitting, (A. D. 1522.) to demand the carrying out of the Edict of Worms against Luther and his followers, but the German Princes referred it to a General Council as the only competent authority.

A. D. 1524—1525.

Pope; *Clement VII.*—A. D. 1523—34.

270. *Alliance with the Emperor.*—The struggle between the Emperor, and Francis I. continued for some time with various success, till at length the French monarch was defeated at the battle of Pavia, and taken prisoner (A. D. 1525.). HENRY had lately wavered in his attachment to the cause of Charles V.; but now, in the hope of sharing in the spoil, he sent over a complimentary embassy to the emperor, and made proposals for a joint invasion of France and a participation of the kingdom. Cardinal *Wolsey* made demands on the clergy, and laity, without the authority of Parliament for a subsidy to meet the charges of the war; but the people of all classes firmly resisted the extortion as illegal, and all men execrated the Cardinal, as a subverter of the laws, and liberty of England. The attempt was consequently abandoned; yet the King soon after levied money at his own will, which produced a

270. What was the issue of the first war between Charles V. and Francis I.? What was the bearing of Henry VIII.? What demands were made by Wolsey to meet the expenses of the war? How were they received? What was the effect of Charles's treatment on Henry VIII.?

slight insurrection, and he suppressed several of the smaller monasteries to add to his supplies. The Emperor, however, was not to be deceived by HENRY, and *Wolsey*; he completely altered his bearing towards the English monarch, which ended with HENRY breaking with Charles, and forming a hasty alliance with France.

HENRY VIII.
Clement VII.
Warham.

271. **The Real Presence.**—At this period the German Reformers entered into a long controversy respecting the *Eucharist*; which in some degree retarded the progress of the Reformation. The Romish doctrine of the miraculous change of the elements into the real body, and blood of Christ, called, *Transubstantiation*, was completely rejected. *Luther*, however, maintained the real corporeal presence of Christ, in, with, and under the elements of the Lord's Supper (as fire is in heated iron); and which is known as *Consubstantiation*. CARLSTADT (or *Carlostadt*), in opposition, maintained that the Lord's Supper is but a *commemoration* of our Saviour's Sacrifice; this opinion was supported by *Fabricius Capito*, and *Martin Bucer*, at Strasburg. But ZUINGLE taught, that the body, and blood of Christ were not *really* present in the *Eucharist*, and that the elements were no more than external *signs*, or *symbols*, designed to excite in the minds of Christians the *remembrance* of our Saviour's death, and of the benefits derived therefrom. ERASMUS appears to have pursued a middle course between Luther, and the Romish Church: at this period he completed his Paraphrase of the New Testament.

272. **Munzer.**—The fanatical sect of the *Anabaptists* from their perversion of the doctrine of *Christian*

271. *What is the Romish doctrine respecting the Eucharist? How far did Luther wish to Reform it? What was the opinion of Carlstadt? What was the difference between the opinions of Luther, and Zuingle? What course did Erasmus pursue in respect of Luther? What Paraphrase did Erasmus publish?* 272. *Who was Munzer?*

liberty, now set at defiance all governments, magistrates, and laws. Headed by Munzer, Stubner, Storck, and others, the peasants of Suabia and the surrounding countries were stirred up into open rebellion. They collected a numerous army, and were only dispersed by a pitched battle at Frankenhausen, waged by the Elector of Saxony and the German princes. *Munzer* was taken, and ignominiously beheaded. A. D. 1525. This affair is known as '*the Rustic War*,' or '*War of the Peasants*.'

HENRY VIII.
Clement VII.
Warham.

A. D. 1526—1527.

273. 1st Diet at Spires.—In order to terminate religious differences, the German Princes called a *Diet at Spires* this year A. D. 1526, when it was determined to request the Emperor to call a General Council, till which, each state should regulate its own ecclesiastical affairs. In respect of the French monarch, Francis I. procured his liberation on certain hard conditions, which the Pope by a dispensation soon released him from fulfilling; he then entered into a league with HENRY VIII. against the Emperor *Charles*: Pope *Clement* also, becoming apprehensive of the growing power of Charles in Italy, joined himself to the league. A. D. 1526. The Emperor exasperated at this proceeding of the Roman Pontiff, immediately abolished the Papal authority in Spain, made war upon the Pope, besieged Rome, and blocked up *Clement* in the Castle of St Angelo, A. D. 1527. The city was sacked by his mercenary soldiers, and the Pope, and cardinals, treated with the greatest indignity, and severity. *Wolsey's* zeal led him to urge HENRY to send immediate succour to the imprisoned Pope; but the English monarch was now too much engrossed in

273. How did Francis I. proceed after his liberation? What befel Pope Clement VII. in his war against Charles V? What interfered with Henry's consideration in respect of the imprisoned Pope? *Who were the chief potentates of Europe at this period?* What was

another matter to trouble himself deeply with *Clement's* misfortunes; which was no other than divorcing *Warham*. **HENRY VIII.** *Clement VII.* Queen Catharine in order to marry *Anne Boleyn*, of whom he had become desperately enamoured. He, however, made a faint demonstration by despatching *Wolsey* with an embassy to France to concert measures with *Francis* for the rescue of the Pope. This was the ostensible object; [but *Wolsey* had a deeper design, generated by his hatred of the Emperor, which was to strengthen the alliance between the courts of England, and France by effecting intermarriages between the two sovereigns.—*Henry* with *Renee*, the daughter of the late King *Louis XII.*, and sister of the French monarch, when he should be divorced from Catharine; and *Francis*, or his son,* the Duke of Orleans, with the *Princess Mary*, *Henry's* daughter. *Wolsey* likewise hoped to procure his own advancement to the position of a kind of Pro-Pope during the restraint of *Clement VII.* It should be added, that *Wolsey* did not contemplate the possibility of **HENRY'S** attachment to *Anne Boleyn* advancing to a marriage. *Tyndal's* English Translation of the New Testament was published about this time. A. D. 1526-7.

274. Concordat.—We must observe now that during the imprisonment of *Francis I.* in Madrid after the battle of Pavia, *Louisa*, the king's mother, and then Regent of France, declared his misfortunes to have arisen from his abandonment of the '*Pragmatic Sanction.*' On the liberation of the king, therefore, she urged him to re-instate it: the Parliament also determined to support elections to vacant bishoprics, and abbeys allowed by the '*Pragmatic,*' instead of the Papal Provisions, and Royal

Wolsey's real object in his negotiations with *Francis I.*? 274. What attempt was made by the French parliament to restore the '*Pragmatic Sanction*' after the liberation of *Francis I.*?

* 'Or his brother.'—*Southey's* Book of the Church.

nominations admitted in the 'Concordat.' The king annulled the proceedings of Parliament, and obtained a bull from Clement VII., suspending during the king's life the special privileges of free elections then enjoyed by certain chapters, and abbeys. Chancellor *du Prat*, under pretence of examining these privileges, gained possession of the documents, and immediately burned them. Several attempts were afterwards made to reinstate the 'Pragmatic Sanction,' in the place of the 'Concordat,' but they were fruitless; for the Popes obtained by it too much influence over France readily to abandon it, and the kings gained such increased power by the 'Concordat,' as to be no willing instruments in destroying it.

HENRY VIII.
Clement VII.
Warham.

275. **The Divorce.**—The *divorce* of HENRY VIII., from his Queen, *Catharine*, was now the all-absorbing object of the King's thoughts, and proceedings. *Catharine*, the daughter of Ferdinand and Isabella of Spain, had been married to *Arthur*, the eldest son of Henry VII., in A. D. 1501., when he was sixteen years of age; five months afterwards, however, he died. The avarice of Henry VII. would not admit of his refunding the large marriage portion of *Catharine*, and sending her back to Spain; he therefore betrothed her to his second son (*Henry VIII.*), then twelve years of age, notwithstanding the remonstrances of *Archbp. Warham*, who declared such a proceeding to be contrary to the Divine Law, as expressed in *Leviticus* xviii. The old King immediately obtained from *Julius II.* a Papal dispensation for sanctioning the marriage, and averting any ecclesiastical censures. Prince *Henry*, two years after,

What was the conduct of the French king? What did Chancellor *du Prat*? What were the advantages of the 'Concordat' to the Popes, and to the kings? 275. Relate the circumstances connected with the marriage of Henry VIII. with *Catharine* of Arragon prior to his accession? When were they married? How many years did they live together before the question of their divorce arose? What issue had they? By whom were doubts put forth as to Mary's legitimacy?

protested against the contract; and HENRY VIII. his father likewise, on his death-bed Clement VII. repented of the proceeding, and Warham. charged HENRY to break off the engagement. Notwithstanding all this, however, within six weeks after his accession, HENRY VIII., by the advice of his Council, made *Catharine* his queen. A. D. 1509. For eighteen years they lived together, and several children were the fruits of the marriage; but they all died in infancy with the exception of the Princess *Mary*. The King now (A. D. 1527.) began to entertain serious scruples as to the propriety of this union, which were strengthened by the doubts cast upon *Mary's* legitimacy by the French embassy, when treating for her marriage with *Francis I.*, or his son, the Duke of Orleans. HENRY was therefore bent on procuring a divorce.

276. The reasons that prompted Henry to this step are said to have been—(1) the dread of incurring the threatenings of the *Jewish law*, which declares that ‘if a man shall take his brother’s wife ‘it is an unclean thing....and they shall be child-less.’ (*Levit. xx. 21.*); or (2) the doubts of *Mary's* legitimacy advanced by the French ambassadors; and the consequent wars that might follow upon a doubtful title to the succession;—or (3) his desire for a *male heir*;—or (4) his excessive love for *Anne Boleyn*. [CATHARINE, and the opposing party, attributed the whole proceeding to the revenge of Cardinal *Wolsey* against her nephew the Emperor, *Charles V.*, for not assisting him in procuring the Papal chair.]

277. Divorce discussed.—HENRY sought out every argument that would second his own views, and

276. Mention the reasons that are said to have prompted Henry VIII. to seek a divorce? What was the reason assigned by the opposing party? 277. What opinion was given by Wolsey on the legality of the

wishes, and now required *Wolsey* HENRY VIII.
 to give his opinion on the legality Clement VII.
 of the marriage; but the Cardinal, *Warham*,
 rather than decide on his own judgment, and
 responsibility, convened a meeting of the bishops,
 and most learned ecclesiastics to discuss the matter.
 Archbishop *Warham*, and all the other prelates,
 with the exception of *Fisher*, bishop of Rochester,
 declared the marriage illegal, and recommended
 a reference to the court of Rome. *Fisher* openly
 upheld the illegality of the marriage. HENRY
 himself had consulted his favourite author, *Thomas*
Aquinas, on the subject; and afterwards wrote a
 treatise in defence of the divorce, which he handed
 to the learned *Sir Thomas More* for his criticism.
Sir Thomas being against the divorce, excused
 himself, as being no theologian; and recommended
 the King to consult *Jerome*, *Augustine*, and other
 ancient Fathers of the Church. At length, without
 further questioning, HENRY determined on a divorce,
 and despatched an embassy to the Pope to procure a
 dissolution of the marriage. All means were adopted
 for promoting his suit at Rome; but *Clement* was
 closely imprisoned by the imperialists in the castle
 of St Angelo, and Charles had taken care to exact
 from the Pope, while in his power, a promise to
 oppose the divorce of his aunt Catharine. It was not
 long, before *Clement*, in the disguise of a gardener,
 escaped from Rome, and took refuge in *Ovieto*,
 where he granted the King's messengers a favourable
 hearing; but, being still at the Emperor's mercy, he
requested a little delay, when HENRY should have



marriage? What bishop upheld its legality? How did
 Henry express his own opinion? What was the reply
 of *Sir Thomas More*? How was the King's Embassy
 received at Rome? What was the position of Pope
Clement VII. at this juncture, and his reply? What did
Dr. Knight obtain from the Pope?

all he asked for: at the same time, HENRY VIII.
Clement VII.
Warham.
~~Dr. Knight~~, HENRY's Secretary, prevailed on the Pope to sign two documents, — one *empowering* Wolsey to decide the divorce; and the other, granting the King a *dispensation* to marry whom he pleased.]

A. D. 1528.

278. HENRY was not fully satisfied with these powers, and therefore sent *Dr. Gardiner*, and *Dr. Ed. Fox* to demand of the Pope more ample dispensations, and a decretal bull to empower Wolsey to declare his marriage with *Catharine* illegal, as being contrary to Divine law. *Clement* reluctantly complied. [Wolsey, however, seeing that the responsibility would fall on his own shoulders, requested that *Cardinal Campegio* (or *Campejus*) bp. of Salisbury, should be joined with him in the commission. *Campegio* was accordingly sent to England with private instructions to procrastinate the proceedings as much as possible; and this he did right fully, for he neither hastened his journey, nor opened the court till the following year, eight months after his arrival. The Pope, in his anxiety to keep peace with HENRY, sent over *Campana*, one of his bed-chamber, to assure the King of his readiness to do all in his power; but he was secretly to urge *Campegio* to burn the bull, and adopt all methods for procuring delay.] HENRY's desire for his marriage with *Anne Boleyn* now suggested to his mind two fresh schemes; and he hastened off Sir Francis Brian, and Peter Vannes to *Clement* for his sanction: these were (1) 'whether, if the King, and Queen 'took religious vows, which would annul their marriage, would the Pope give HENRY a dispensation

278. What additional powers did Dr. Gardiner, and Dr. Fox obtain? Who was joined with Wolsey in the commission to try the divorce? Why? What was the conduct of *Campegio*? Who was *Campana*?

‘from his vow? or (2), would he HENRY VIII.
 ‘grant the King a license to have Clement VII.
 ‘two wives?’ The Pope was dis- Warham.
 posed to consent even to these propositions rather
 than expose himself to the Emperor’s anger by
 sanctioning the divorce.

279. France. — In the mean time the French
 successes in Italy were followed by disastrous reverses,
 which ended in the capitulation of the army of *Francis* to
 the Emperor. The Pope took fresh alarm, and now
 gladly negotiated a peace with *Charles*, which by no
 means tended to advance Henry’s suit: in addition to
 this, HENRY soon learned to his unspeakable wrath, that
Francis I. also had formed a treaty of peace with the
 Emperor at *Cambray*. A. D. 1529.

A. D. 1529.

280. Divorce Trial. — HENRY learning from
 Gardiner, then at Rome, that he could not expect
 much from the irresolute Pope, he grew exasperated
 at the delay, and determined now to hurry on the
 process at all hazards without waiting for further
 concessions from Rome. In his ungovernable rage
 he laid great blame on Wolsey for the continued
 procrastination; at length, the court met (May 31st),
 and the two legates summoned the King, and Queen
 before them. HENRY appeared by proxy, and
Catharine in person; the latter appealed against the
 Cardinals to the Pope. The court adjourned, and
 met again on June 21st, when both parties made
 their appearance; *Catharine* immediately on being
 cited threw herself at the King’s feet, and made a
 powerful appeal to his feelings, and then hastily
 withdrew. As *Catharine* did not re-appear, she was

279. What befel the army of Francis in Italy? What
 advantages resulted from this to the Emperor to the
 injury of Henry’s suit? 280. When did the legates’
 Court meet for trial? Give a brief account of the pro-
 ceedings? *What points were urged by the King’s counsel*
for the divorce? Was judgment given? What was the
 consequence?

pronounced contumacious, and the trial proceeded. The King's counsel maintained in support of a divorce these three points:—(1) 'that the marriage between *Catharine*, and *Prince Arthur*, had been consummated, which fact made her subsequent marriage with Henry unlawful and unnatural;—(2) that the dispensatory bull of Pope *Julius II.* had been obtained under false pretences, and a concealment of facts;—and (3) that the Papal breve, which had been procured to prop the bull, was a manifest forgery.' There being no reply, these points were held to be proved, and judgment peremptorily called for. *Campegio* refused to comply without first having the opinion of the Pope, and therefore adjourned the court till October. The opposition on the part of Rome was based on the ~~Papal infallibility~~; and that *Clement VII.* could not therefore annul the dispensation of his predecessor (*Julius II.*), who had allowed the marriage: and now in consequence of the appeal to Rome made by *Catharine*, the cause could be only heard before the Papal court. Among the learned, the arguments advanced were various. See *par.* 286. The Italian legate quickly quitted England out of the way of the King: but *Wolsey* remained to bear the brunt of Henry's vindictive wrath, which was now bent on the Cardinal's destruction.

281. *Wolsey disgraced.*—*WOLSEY* had latterly anticipated some coming storm, and had therefore hastened to complete the two colleges he had founded out of the revenues of the few monasteries he had suppressed; and made preparations for suppressing more, and converting them into bishoprics, and cathedral churches; a power which the legatine commission had conferred upon him. Now, how-

281. What did *Wolsey* in respect of certain monasteries? Why was he sued in a *præmunire*? What resulted? Who succeeded him as Lord High Chancellor?

ever, he was sued under the act of HENRY VIII. '*Præmunire*' for having held the Clement VII. legatine courts by foreign authority, Warham. contrary to the English law; he confessed to the indictment, and accordingly his property was confiscated to the King, his temporalities all taken from him, and his person put out of the protection of the law. The Great Seal, which he so long held, was bestowed now upon a lay-man, *Sir Thomas More*. But the King soon after relented in some measure, and restored to Wolsey the temporalities of the sees of York, and Winchester, and some other property. When parliament met, a ~~bill of attainder~~ was put in against him in the House of Lords; in the Commons, however, it was thrown out through the influence of *Thomas Cromwell*, formerly his secretary; but his enemies procured an order for his retirement into Yorkshire, where, by his unusual affability, and extreme benevolence, he enjoyed for some time great popularity.

282. Diet at Spires.—About this period, after the reconciliation of Pope *Clement* with the Emperor, *Charles* convened a *Diet at Spires* in order to put a stop to religious controversy, and check the growth of the reforming doctrines. At the former *Diet at Spires* (in A. D. 1526.), it was unanimously decreed that the Lutheran princes and states of the empire should be allowed to direct ecclesiastical matters as they might think most expedient, until the assembly of the General Council, which had been so long promised. In the Diet held this year (1529.), the decrees of the last Diet by a majority of votes were revoked, all new changes made in the established religion before the meeting of the approaching

Did the King relent? How was he treated by the Parliament? What was his demeanour in Yorkshire? 282. When were the two Diets of Spires held? What were their decrees? and the results? What was the conduct

General Council were decreed to be **HENRY VIII.**
 illegal: and the *Edict of Worms* was **Clement VII.**
 directed to be put in full force; it **Warham.**
 was also decreed that the Gospel should be preached
 only in the sense approved by the Church. The
 Lutheran princes* of Germany, who upheld the
 necessity of a reformation of the Church, supported
 by fourteen imperial cities, entered a solemn *Protest*
 against this decision of the *Diet of Spires*, and
appealed to the Emperor, and to the next General
 Council. Hence originated the name of **Protestants**,
 which from this period has been applied to such
 as renounced the superstitions of the Church of
 Rome. There was some little difference of opinion,
 however, amongst the Reformers in respect of the
 Eucharistical elements, to reconcile which, a con-
 ference was held at *Marpurg*, at the instance of
Philip, landgrave of Hesse, when it was agreed,
 after some discussion between *Luther*, *Melanchthon*,
Zuingle, and *Æcolampadius*, to hold mutual tolera-
 tion.

A. D. 1530.

283. **Articles of Torgau.**—The doctrines of *Luther*,
 and the other Reformers had not developed them-
 selves into any kind of system until the Elector
 of Saxony now called on *Luther*, and other eminent
 divines, to write out the chief articles of their
 religion as opposed to the doctrines of the Church
 of Rome. Luther accordingly drew up *seventeen*
articles, containing the chief sentiments of the
 Reformers, both the doctrines they maintained, and
 wherein they differed from the Church of Rome,

of the reforming princes? *What is the origin of the term*
'Protestant?' and when? Why was a conference held
 at Marburg? What resulted? 283. Whence arose the
'Articles of Torgau?'

* John, Elector of Saxony; George, Elector of Brandenburg; Ernest and Francis, Dukes of Lunenburg; the Prince of Anhalt; and the Landgrave of Hesse.

which he presented to the Elector at HENRY VIII.
Torgau, whence they were called *The* Clement VII.
Articles of Torgau. Warham.

284. *Diet of Augsburg.* — Soon after this, the Emperor (*Charles V.*) convened the *Diet of Augsburg* in order to put an end to religious differences, when the Protestant party presented, and read out a *Confession* or summary of their faith, comprising twenty-eight chapters, which *Melanchthon* had drawn up from the articles of Torgau in a more enlarged form; twenty-one representing the opinions of the Reformers, and the rest pointing out the errors of the Church of Rome. This is the famous '*Confession of Augsburg*,' or '*Augustine Confession*.' A confutation was put in in behalf of the Romanists by *Faber*, *Eckius*, and *Cochlæus*, which met the Emperor's approbation; and after some discussion on this and other matters, it was finally decreed by imperial edict, during the absence of many of the German princes, that all the *Protestants* should return to their allegiance to the See of Rome on pain of the Emperor's severe displeasure. This proceeding led the Reformers into the alliance known as the '*League of Smalcald*.' The *Diet* sat from June 25th, to November 19th.

285. *Cranmer.* — To return to HENRY, we find that an accidental circumstance had thrown him upon a new method of accomplishing his divorce: *Dr. Cranmer*, a Fellow of Jesus College, Cambridge, having perchance during the preceding summer (1529.) met with *Gardiner*, and *Fox*, at Waltham, where he was tutor in the house of Mr. Cressy in which they lodged; their conversation turned on the

284. *When was the Diet of Augsburg convened? and why? What is the 'Confession of Augsburg?' By whom was it drawn up? What was the substance of it? What were the decrees of the Diet?* 285. *What accidental circumstances introduced Cranmer to the notice of Henry VIII.? What was his suggestion?.*

King's marriage. Cranmer based the question entirely on the meaning assigned to the passage in *Leviticus*, and therefore suggested that an appeal should be made to the chief Universities, and divines of Europe, to give their decision on its legality upon the sole authority of the Word of God without any further reference to the Pope. If they should pronounce the marriage not lawful, it must be evident that the Pope's dispensation could not derogate from the Divine law, consequently the marriage must indubitably be null. This argument so pleased the King that Cranmer was sent for to Greenwich, and by his learning and sincerity soon gained the high opinion of HENRY, which ended in his rapid promotion. HENRY VIII.
Clement VII.
Warham.

~~The King was now resolved, that if he should not be allowed the divorce, England should no longer be in submission to the See of Rome.~~

286. *Universities consulted.*—In accordance with Cranmer's suggestion, who was now appointed the King's chaplain, the Universities of Oxford, and Cambridge were consulted. These two learned bodies discussed the matter with some warmth, and came to a conclusion with some difficulty; for the Popish party believed both Cranmer, and Anne Boleyn to be favourers of the Lutheran doctrines; there was the court interest however acting on the other side: at length, they came to the decision (1) 'that a marriage with a brother's widow was 'contrary to the law of God (*Levit.* xviii.), and 'therefore null; and (2) that the Pope could not 'by any dispensation overrule the Divine law.' The Universities of Italy, and France awarded the

What was the first cause which led Henry VIII. to take part in the Reformation of the Church? 286. What was the decision of the English Universities in respect of the lawfulness of Henry's marriage? What was the opinion of the foreign Universities, and of the German Reformers?

same decision, though not without HENRY VIII. the suspicion of bribery; but those Clement VII. of Germany, influenced probably by Warham. the Emperor, went against the decision. *Luther, Melunchthon*, and other German reformers are also said to have objected to the divorce. *Calvin* thought the marriage null. *Erasmus* was silent. *Cajetan* was the great advocate for the Pope, and the Emperor. According to *Professor Blunt* the arguments among the learned men were;—‘On the *one-hand*, it was argued that the prohibition of such a marriage was clear in the *Levitical* law (*Lev.* xviii. 16. See also xx. 21.); and that such prohibition was not to be considered as confined to the Jews, for that the violation of it is expressly numbered among the sins of the *Canaanites* by which the land was polluted, (*Lev.* xviii. 24.), and therefore that it was of universal obligation; moreover, that *John the Baptist* declared of *Herod*, that it was ‘not lawful for him to have his brother’s wife’ (*Matt.* xiv. 4.); that *John* therefore held the law of *Moses* upon this point to be still binding;—that in the same manner *St Paul* condemned the Corinthian convert of ‘a fornication not so much as named among the Gentiles, in that he had his father’s wife,’ (1 *Cor.* v. 1.); which like the other was one of the degrees forbidden in *Leviticus*, and forbidden in the very same chapter of *Leviticus* as the relation in question (*Lev.* xviii. 8.); that *St Paul* therefore pronounced the Mosaical law, in these particulars, still to stand good.—On the *other side*, it was replied, that the *Levitical* precept must be understood, of not taking a brother’s wife whilst he was living, for that the brother was actually enjoined to take the brother’s widow, he having died childless, and to raise up seed unto his brother, (*Deut.* xxv. 5. See also *Gen.* xxxviii. 8; *Matt.* xxii. 24; *Ruth* iii. 9.);—that with regard to *Herod*, he was guilty, in the case of *Herodias*, not of incest, but of adultery, *Philip*, as seems probable from *Josephus*, being yet alive;—that the like must be said of the Corinthian delinquent; ‘fornication not to be named among the Gentiles,’ implying, that the offence was committed in his father’s life time, since otherwise

How did the Pope, and the Emperor receive Henry’s deputation? *Mention the arguments used by each party.*

‘the connection, however monstrous, was not unknown among the Persians; and that even amongst the Jews, *Adonijah* had desired *Abishag* in marriage. (1 Kings ii. 17.).—To this it was *rejoined*,—that the exception in the general law proved only that God might dispense with His own ordinances for His own ends; and that the end in this case was, the preservation of a family in Israel, and care for the protection of the genealogy of the future Messiah, objects now accomplished, and the means thereto now superseded;—that in *Herod’s* affair, it cannot be with certainty affirmed that when he married *Herodias*, Philip was living; that she certainly deserted her former husband, but that she was probably divorced from him; and that for aught which appears to the contrary, Josephus, who condemns her conduct as an infraction of the law, understands, when he does so, her marriage with her husband’s brother, he not having left her *childless*. (Joseph. *Antiq.* lib. XVIII. §. 6. p. 807.)—that the case of the *Corinthian* does not admit of the interpretation that he took his father’s wife before his father’s death, for that the seventh commandment alone was provision enough against such an abuse, and that the 18th chapter of *Leviticus*, in which this and similar abominations are forbidden, and to which St Paul has here an eye, must have contemplated something distinct from adultery, and does in fact contemplate the case of incestuous alliance. Much more was said: but the question was not debated upon *Scriptural grounds* only. The Fathers, the Schoolmen, and the Pope’s Decretals, were all brought into the controversy, and a case, under no circumstances very simple, because immeasurably complicated.’—*Hist. of the Reformation*. HENRY now sent a deputation to the Pope with *Cranmer* at their head, and to Charles V. in order to obtain their consent; but the attempt was fruitless. *Clement* was in fear of the Emperor, and the Emperor’s honour bound him to support the cause of *Catharine*, his aunt; in short, the Pope threatened to put the kingdom under an interdict, if HENRY proceeded to marry another.

287. *Wolsey’s fall*. — It was now that the great

287. What was the last blow to the happiness of Wolsey? How did it end? When did Wolsey die?

Wolsey fell, through the hatred of his enemies: it was discovered that he held correspondence with the Pope, and with the King of France; yet of what tendency is not known. HENRY was made to believe that it was of a treasonable nature, and injurious to his marriage with *Anne Boleyn*; the Cardinal was in consequence arrested on a charge of high-treason while at dinner at Cawood near York, and conveyed towards London under the charge of the Earl of Northumberland: on reaching Sheffield, he was detained a fortnight by a violent attack of dysentery, which so reduced him, that when he resumed his journey, he was compelled from exhaustion to stop at Leicester Abbey. Here, shaken by disease, and overcome by his misfortunes, he shortly after expired at the age of sixty, (Nov. 29, 1530.).

HENRY VIII.
Clement VII.
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288. *Wolsey's Life.* — Such was the end of the celebrated *Cardinal Wolsey*; a man although of mean extraction, yet the most absolute of favourites, and most magnificent of subjects in ostentation, and style of living.

Thomas Wolsey was the son of a butcher at Ipswich, where he was born, A. D. 1471. After receiving his education at Oxford, where he obtained a fellowship at Magdalene College, he became rector of Lyminton, and vicar of Lyde: from his great learning and consummate address he was introduced to Henry VII., by whom he was despatched on an important mission to the Emperor Maximilian; his success in this affair procured him the Deanery of Lincoln: he was next made King's Almoner. On the accession of HENRY VIII., whose favour he soon acquired, it was not long before he became bishop of Tournay in Flanders, prebend of Windsor, and bishop of Lincoln. A. D. 1514. He was also dean of St Stephen's, Westminster, and in the following year he was made Archbishop of York. He enjoyed also the bishopric of Bath and Wells in *commendam*, and likewise the temporalities of the Abbey of St Alban's A. D. 1518. He

next held the bishopric of Durham A. D. 1523., and afterwards that of Winchester A. D. 1529. He received besides, great pensions from the Emperor, Charles V., from Francis I., and from the Duke of Milan; as well as the surplus revenues of the see of Worcester remaining after paying the fixed income allowed to the foreign incumbent. *Wolsey* became also a Cardinal, Pope's legate, and succeeded *Warham* as Lord Chancellor. He had all the qualities of a great minister, but he had with them all the vices of a royal favourite: his wealth was immense, and his establishment rivalled that of the King. He aspired to the Papacy, which once or twice was almost in his grasp; and his ambition, probably, led him to keep outward peace with the Emperor, and be lukewarm in his King's divorce; from this may be traced his ruin: HENRY found more ready instruments, and *Wolsey*, at last, was ordered to deliver up the 'great seal;' and afterwards was impeached in a 'præmunire' for having exercised *legatine* functions without the Royal sanction; his property was confiscated; and soon after he was charged with high-treason. He however died on his journey to London at Leicester Abbey, aged sixty. Nov. 29, 1530.

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289. Thomas Cromwell. — HENRY VIII. was now cited by the Pope to appear at Rome, but he would not suffer the citation to be conveyed to him. He issued a proclamation, founded on the statutes of 'provisors,' and 'præmunire,' forbidding any person to procure, bring over, or publish any bull from Rome without his authority. *Thomas Cromwell*, late secretary to Cardinal *Wolsey*, having insinuated himself into the King's favour by his bold counsels, at this juncture advised HENRY to make the entire clergy dependent upon the crown instead of the Pope, and acknowledge the Royal supremacy. This palatable doctrine just suited the King, and *Cromwell* seemed the man to effect it; he was at once, therefore, sworn of his privy council.

289. *What proclamation was issued by Henry against the power of the Pope? What was the advice of Thomas Cromwell?*

290. *The Clergy sued.* — To force HENRY VIII.
the clergy into submission, the entire Clement VII.
body at the close of this year, were by Warham.
order of the King sued in the King's Bench under
the statute of '*præmunire*,' for having acknowledged
a foreign jurisdiction by attending, and suing in
the legatine courts of Wolsey. Two *Convocations*
were immediately assembled to consult measures for
averting the King's anger.

A. D. 1531.

291. *Submission of the Clergy.* — Parliament was
now sitting, and HENRY directed the various decisions
of the Universities, and most learned men, as well
as the several treatises written on the subject of
his divorce to be read before both Houses, that
they might explain the state of the matter to their
constituents. The same documents were read at the
Convocation, and the Clergy being now in thralldom,
without hesitation declared the King's marriage
unlawful. They also offered to compound for their
transgression of the '*præmunire*,' by granting to
the King a large subsidy of about £118,000 under
the name of a benevolence, in acknowledgement of
the King's services to the Church, and zeal against
heresy. HENRY refused all compromise unless they
would acknowledge him to be 'the protector, and
'only supreme head of the Church and clergy of
'England, next immediately after Christ.' This
the Convocation objected to; at length, through
fear, they assented on condition of this limitation,
'*quantum per Christi leges licet.*' (*as far as is
allowed by the laws of Christ.*) *Tonstal*, bishop of
Durham, and the clergy of the North, protested

290. *What severe step was taken by Henry to bring the
clergy into submission at the close of the year 1530?* 291.
*What documents did Henry bring before his parliament
and the convocation? How did the clergy make peace*

against it, but he ultimately gave HENRY VIII. in. The Convocation of York, after Clement VII. some little demur, also assented to Warham. the conditions, and offered a subsidy to the like amount, or nearly so. HENRY accepted the terms, and yielded to their reservation; and thus were the clergy pardoned, and restored to the royal favour. This event has been since called the 'SUBMISSION OF THE CLERGY.'

292. **Convocation** is an assembly of the bishops, and clergy, convened by order of each Archbishop, and may be considered as a provincial council; while an assembly of the clergy, convened by a bishop, may be called a diocesan synod. These ecclesiastical assemblies were of the very earliest antiquity, and continued to be held till after the time of Henry VIII. Their original design was for the transaction of the spiritual affairs only of the Church. In the time of the Anglo-Saxons, however, and afterwards, when the clergy by their temporal possessions, and appointment to state offices, became an important aid to the secular arm, the bishops were required to convoke their clergy to consent to the taxes, and subsidies required of them by the King. Edward I. contemplated making the clergy a third estate of the realm to regulate the spiritual body, as the lords and commons did the temporal body. Eventually, therefore, the two Archbishops were ordered to summon the bishops and clergy to a *Convocation* in each of their provinces of Canterbury, and York, to make laws for the guidance of their body, and give aids and taxes to the King; thus forming a kind of ecclesiastical parliament, exercising spiritual and temporal functions; and which was acknowledged as 'the Synod of the Church of England.' It was the custom for the *Convocation* of the two provinces to sit at the same time as the Imperial Parliament, and to be convened in the name both of the King, and of the Archbishop. This, however, did not set aside the power possessed by the Archbishops of calling a provincial synod when they thought fit.

with the King? *What reservation was made by the convocation, when compelled to a partial recognition of the King's supremacy?* 292. Explain what is meant by Convocation?

293. **Royal Supremacy.**—The rights claimed by the king in his proclamation, and by the suits of ‘*præmunire*’ were nothing new. *Edward I.* exercised the same privileges (see *pars.* 168, 172.); and likewise *Edward III.* (see *pars.* 180, 182, 184.); *Richard II.* (see *par.* 200.); *Henry IV.* (see *par.* 209.); and *Henry V.* (see *par.* 215.); between whom and the Popes continued disputes had arisen respecting investitures, presentation to benefices, appeals, establishment of courts independent of the secular power, benefit of clergy, and the supremacy. In the parliamentary session of this year (1530—31.) certain crimes were declared to be treason, (by 22 *Hen. VIII. c.* 9.); and were punished accordingly.

294. **Persecution.**—As if to prove the orthodoxy still of the King and court, religious persecution did not slumber at this period: many protestants were brought to the stake for holding the ‘new opinions,’ under the laws against heresy. Among these were **Thomas Bilney**, a learned man of great esteem, and fellow of Trinity Hall at Cambridge; who, from the study of Erasmus’s Testament, believed, and preached ‘justification by faith,’ and exposed many of the errors of the Papacy. He was accused before *Cuthbert Tonstal*, bishop of London, and was condemned: but having recanted, he escaped with bearing a faggot at St Paul’s cross. Smitten with remorse at his denial of the truth, *Bilney*, two years after, renewed his preaching of the same doctrines, and not only in houses, but in the open air also. *Nix*, bishop of Norwich, ordered

293. *Had any preceding King ever exercised the rights enforced by Henry? Had any disputes occurred between the Popes and Kings of England prior to the time of Henry VIII.? 294. Relate what happened to Bilney, to Bainham, and to Byfield. What was the cruel death of Rouse?*

his immediate apprehension on the charge of giving an English New Testament to a recluse of Norwich, and teaching heretical doctrines: he was in consequence convicted of heresy, and having confessed to the celebrated *Latimer*, who became a convert to his principles, he was publicly burnt not long after. **HENRY VIII.**
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James Bainham, a gentleman of Gloucestershire; **Tewkesbury**, a tradesman of London; and **Byfield**, a Benedictine monk, suffered a like death at Smithfield for similar conduct. One **Rouse**, a cook in the bishop of Rochester's (*Fisher*) kitchen, having put poison into some soup, of which two people had died, was attained of treason, and condemned to be boiled to death. Some authors cast an imputation on Anne Boleyn as having instigated *Rouse* to attempt *Fisher's* death, but it requires confirmation.

A. D. 1532.

295. **Peace of Nuremberg.** — Another rupture now took place between the Pope, and the Emperor, in respect of some territorial claims: *Clement* therefore united himself to France, and also resumed the consideration of *Henry's* divorce to keep in favour with that monarch; nothing decisive, however, resulted to the English king. But the Reformers were great gainers by this new position of affairs. They had in the preceding year, on the passing of the *Edict of Augsburg*, requiring every one to return to their allegiance to the see of Rome, formed a confederacy, known as the '**League of Smalcald,**' to vigorously defend their religion, and liberties against the Pope, and the Emperor. The latter having now need of all the assistance he could procure to carry on his wars with the Turks, and

295. What fresh rupture broke out between the Pope, and the Emperor? What benefit accrued to the Reformers by the peace of Nuremberg? When did Calvin first distinguish himself?

angry at the breaking of the Pope, HENRY VIII. concluded a treaty of peace with Clement VII. the Protestant princes at *Nuremberg*, Warham. which is called the '*Peace of Nuremberg*;' by which, in consideration of their granting a subsidy, and acknowledging his brother *Ferdinand* as king of the Romans, whose title they had lately disputed, the Emperor agreed to annul the Edicts of *Worms*, and of *Augsburg*, and allow the Lutherans the free, and unmolested exercise of their religious tenets, until a rule of faith should be prescribed by the promised General Council, or by a Diet of the empire. This gave increased vigour to the cause of the Reformers, and scattered far and wide their imperishable doctrines. The celebrated reformer, John Calvin, now began to distinguish himself at Paris in the arena of religious controversy.

296. *Annates refused.* — Every fresh delay in the Papal consideration of *Henry's* cause seemed to urge the English king to additional acts of opposition to the Roman Sec. Parliament now (A.D. 1531—2.) passed an act against *Annates* (23 *Hen. VIII. c. 20.*), forbidding the payment of all 'first-fruits' to the Pope, under pain of confiscation of property, and the temporalities of the benefice; it was also provided that if the Pope should refuse to consecrate any bishop in consequence of this Act, the king could empower the Archbishop, or any two bishops to perform that office: and all Papal interdicts, excommunications, or censures arising out of obedience to this law were directed to be disregarded, and the rites and sacraments of the Church to be performed as usual. *Appeals* to Rome were likewise prohibited. (24 *Henry VIII. c. 12. A. D. 1532.*)

297. *Clergy restricted.* — The parliament also finding so many Papal enactments had been intro-

296. What important law was passed by Henry VIII. respecting the payment of *Annates*? 297. What was the complaint of Parliament respecting the canons of the

duced by the Clergy to the great disparagement of the civil courts, complained of the power possessed by the *Convocation* of imposing laws (canons), independent of the state as materially, injurious to the kingdom at large. The assembled Clergy in order to ward off more violent attacks, consented that they would make no new enactments without the King's sanction upon matters 'not affecting the faith;' this decision, however, did not meet the approbation of Parliament, for it left open the right of introducing the laws of the Papacy. The Clergy, therefore, were ultimately compelled to agree that they would make no laws at all, without the Royal permission. Thus was the independent power so long possessed by the Church completely overthrown, and the full submission of the Clergy ensured.

298. Sir Thomas More, a zealous adherent of the Church of Rome, yet an enemy to all Papal encroachments, foreseeing the dangerous issue of these proceedings, resigned his office of Lord High Chancellor into the hands of the King, and went into retirement. The seals were given to *Sir Thomas Audley*. About the same time, Latimer was cited before the Convocation for preaching certain heretical opinions, which he had derived probably from Bilney. He was condemned; and sentence of excommunication, and imprisonment was awarded him. Shortly after, however, he recanted some of his opinions, qualified others, and confessing that he had erred, Archbishop Warham ordered his dismissal.

299. Archbishop Warham's death. — The learned,

Convocation? What completed the submission of the clergy? 298. When, and why did Sir Thomas More resign his office? Who succeeded as Chancellor? What happened to Latimer at this time? 299. When did Archbishop Warham die? *Who was the last Archbishop before Cranmer?*

and amiable Archbishop *Warham* HENRY VIII. now died, (August 23), under whose Clement VII. primacy, — but whether with full *Warham*. concurrence is a matter of doubt, — the Church of England was freed from its subjection to the See of Rome. HENRY resolved to bestow the vacant Primacy on *Cranmer*, who was now in Germany disputing in the King's cause, where he probably became acquainted with the leading Reformers. He was therefore immediately sent for. A little before *Warham's* death, a bull arrived from Rome granting the suppression of further monasteries, and the erection of new bishoprics out of them.

A. D. 1533.

300. *Anne Boleyn's marriage*. — At the beginning of this year, *Henry's* patience was exhausted in the matter of his divorce, and his former marriage having been declared null, he determined now to complete his marriage with *Anne Boleyn*. The ceremony was privately performed by *Dr. Rowland Lee*, afterwards bishop of Lichfield and Coventry, on January 25th,* in the presence of the Duke of Norfolk, and the father, mother, and brother of *Anne*; it was, however, for some time kept secret.

301. *Cranmer, Archbishop elect*. — *Cranmer* having returned to England, the offer of the See of *Canterbury* was made him by the King, which he accepted, yet not without some show of modest reluctance; which was increased from the fact of his having married *Osiander's* niece. A difficulty now presented itself in respect of the Oaths, occasioned by the Church having denied the Pope's supremacy, and a clause in the late enactment

300. When was Henry VIII. married to Anne Boleyn? Who performed the ceremony? 301. What difficulty presented itself to Cranmer's mind? *What was the practice at the beginning of this reign with reference to the promotion to bishoprics?*

* In the autumn of 1532. — *Short*.

upon *Annates* (see *par.* 296.) which provided, in case of the Pope's refusal to consecrate, that the consecration should be performed by the Archbishop, or two bishops, by command of the King.

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302. *Investiture.*—This was greatly different from the manner of promoting to vacant bishoprics, and abbeys, practised at the beginning of this reign, and indeed ever since the reign of *Henry I.* (see *pars.* 124—5.) when investitures by ring and staff were taken out of the hands of Princes; and though the election was vested in the Chapter, the Pope actually appointed, and sometimes by *provision*. Now, however, 'when a vacancy occurred, the King 'by writ of Chancery, seized all the temporalities, and 'granted a licence for an election, with a special recommendation of the person; which being returned, the 'royal assent was given, and it was sent to Rome that 'bulls might be expedited, and then by warrant from 'the Pope, the bishop elect was consecrated, and invested 'in the spiritualities; after that, he came to the king, 'and renounced every clause in his letters or bulls that 'was contrary to the prerogative of the crown, or the 'law of the land, and swore fealty, and allegiance to the 'king; and thus were the temporalities restored. Nor 'could bulls be sued out at Rome without a licence 'under the Great Seal; so that the kings of England had 'reserved the power to themselves of promoting to ecclesiastical benefices, notwithstanding all the invasions the 'Popes had made on the temporal power of princes.'—*Burnet*, vol. I. p. 18. Collect. 1.

303. *The Oaths.*—The *two oaths* required before the consecration of an abbot, bishop, or archbishop, were one to the Pope, and the other to the King, but very irreconcilable with each other. In their *oath to the Pope* they 'swore to be faithful and obedient to the Pope and 'his successors—to be no party to any design or act 'prejudicial to the Pope, or Church of Rome—to keep

302. *How was Investiture and the making of Bishops performed at the time of Warham's death?* 303. *Give the substance of the two oaths imposed on all bishops before the Reformation previous to their consecration.*

‘his counsels secret—to defend and promote the rights, privileges, and authority of the Papacy, and the regalities of St Peter—to observe and maintain, and cause others so to do, the decrees, sentences, injunctions, reservations, provisions, &c. of the Pope—to persecute and oppose (*persequar et impugnabo*) all heretics, schismatics, and rebels to the Roman See—to visit annually,* either in person or by proxy, the thresholds of the Apostles (at Rome), and give an account of their pastoral office, Church, clergy, and people—to honourably entreat the legates of the Apostolic See—and not to alienate or sell their possessions without the Pope’s counsel.’—*Burnet*, vol. I. p. 200.—*Wilkins’ Conc.* I. p. 633. *Roman Pontiff*. Paris, 1664. p. 69.

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In their *oath to the King* they swore—‘to renounce all clauses, words, grants, &c., in the Papal bulls prejudicial to the rights, privileges, or dignity of the crown—to be faithful and true to the King—to worship, and to live and die with him—to keep his counsel—and to acknowledge to hold their bishoprics (abbeyes, or archbishoprics) only of him.’—*Burnet*, vol. I. p. 201.

304. *Cranmer Archbishop.*—Although an act had just been passed prohibiting all further bulls from Rome, yet HENRY did not wish to break with the Pope till he was forced to do so. He, therefore, sent to Rome for the usual bulls for *Cranmer’s* consecration. The Pope, we can imagine, was no willing instrument in *Cranmer’s* promotion, yet fearing to precipitate a rupture with Henry in the critical state of his position with the Emperor, and dreading to lose his supremacy in England, where it was now disputed, by withholding, he gave his consent, and forwarded the necessary bulls. They were, for the better furnishing the Papal coffers, *eleven* in number and the last received in this reign; the 1st, to the King, confirms his nomination—the 2nd, to himself,

304. *With what object did the Pope confirm Cranmer’s election?* What, and how many, were the bulls sent for *Cranmer’s* consecration?

* Formerly every three years.—*Wilk. Conc.*

directs him to accept the See — the HENRY VIII.
 3rd, absolves him from all censures — Clement VII.
 the 4th, is to the suffragan bishops — *Cranmer*.
 the 5th, to the dean, and chapter — the 6th, to the
 clergy of the See — the 7th, to the laity of the See —
 the 8th, to all the tenants of the land belonging to
 the See, requiring them to receive, and acknowledge
 him — the 9th, requires him to take the oath, and
 appoints the bishops who are to consecrate — the
 10th, gives him the pall — and the 11th, requires the
 Archbishop of York, and bishop of London to put it
 on him.

305. *Cranmer*, however, refused to take the oath to the Pope, but his legal advisers suggested that he should take the oath under a *protest*, by which he should declare that he was not bound by that oath to say or do anything contrary to his duty to his God, to his King, and to his country. *Cranmer* assented to the arrangement, with the addition of these words — ‘that he did not intend by that oath, to restrict himself from saying and advising whatever might concern the reformation of religion, or the good of the state of England, or executing such reforms as should seem to be required in the English Church.’ — This protest was repeated several times during the ceremony; and at last, *Cranmer* was consecrated Archbishop of Canterbury on March 30th, 1533, by the bishops of *Lincoln* (Longland), *Exeter* (Veysey), and *St Asaph* (Standish).

306. Council of Ephesus. — Had Pope *Clement* refused to have confirmed *Cranmer’s* appointment, such a step could not have invalidated the legality of his consecration: for by the decrees of the ancient Council of *Ephesus* (A. D. 431.), such confirmation was unnecessary.

305. *How did Cranmer act with reference to the oath to the Pope? What protest did he make? Who were the bishops that consecrated Cranmer? What is the date of Cranmer’s consecration?* 306. *What ancient Council by its decrees shows that the Pope’s confirmation was unnecessary. What was the date of that Council?*

By the Canon of that Council, which passed judgment upon the claim of the Bishop of Antioch to ordain in the province of Cyprus, it was decreed — *that*, if no ancient 'custom has prevailed for the bishop of Antioch to ordain in Cyprus then the bishops of the 'Cyprian Churches shall, in accordance with the decrees 'of the Holy Fathers, and with ancient practice, 'exercise the right of ordaining in the said Church, 'unmolested and inviolable. And the same rule shall 'be observed in all other dioceses, and provinces whatsoever; so that no bishop shall occupy another province, 'which has not been subject to him from the beginning; 'and if he shall have made any such occupation or 'seizure, let him make restitution, lest the canons of 'the Holy Fathers be transgressed.' (*Con. Ephes. Act 7. Decret. de Cypr. Epis.*). This decree was subsequently confirmed by the Council of *Trullo*, the fifth, and sixth (Quinisextum) General Council (*Can. 39.*) A. D. 692. History, however, informs us that this was the ancient liberty of the Britannic Church before the arrival of Augustine. At that time the seven bishops paid obedience to the *Archbishop of Caer-leon*, and declared to Augustine, through *Dinoth* their speaker, that 'they 'acknowledged no other superior in spirituals; and in 'respect of the Pope of Rome, they affirmed that they 'owed him no other obedience than they did to every 'godly Christian, which was to love every one in his 'degree in perfect charity.' (*See pars. 56—59.*)—Bingham, b. II. ch. XVIII. 2.

307. Since by the eighth Canon of the general *Council of Ephesus*, Cyprus is declared to be an *autocephalus* (αὐτοκέφαλος), or independent province, free from the jurisdiction of any patriarch except its own metropolitan: so is that right of independence,—hence technically called the '*Jus Cyprium*,'—the property of the Church of England. To this may be added the authority of other General Councils. In the General Council of *Nice*, called by the Emperor Constantine (A. D. 325.), the limits of the several Metropolitan provinces of the Roman Empire were defined,

Give the substance of that decree. What subsequent Council confirmed this Ephesine decree? What was the ancient liberty of the British Church at the coming of Augustine? 307. What is the technical term by which the right of independence of Churches, as declared in that Council, is designated? What is the authority

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and confirmed; and then the bishop of Rome's jurisdiction extended only to the *Suburbicarian* churches of middle and southern Italy, Sicily, Sardinia, and Corsica (Canon 6.). There was no interference with authorized customs; the language of these Fathers was 'Let the ancient customs prevail,' (*τὰ ἀρχαῖα ἔθνη κρατεῖτω*). In the *second* General Council, that of *Constantinople*, called by Theodosius (A. D. 381.), the limits of these jurisdictions were also determined, and appeals to Rome condemned (Canon 2.). In the *third* General Council, that of *Ephesus*, called by Theodosius the Younger (A. D. 431.): the 'Jus Cyprium,' was decreed (Art. 7.) as alluded to above, and in the *fourth* General Council, that of *Chalcedon*, called by Marcian (A. D. 451.), many canons were framed in respect of ecclesiastical government. By the 28th Canon, the claims of the See of Rome to universal episcopacy, and obedience, were denied. Since the Doctrinal Canons of the *first four* General Councils have been universally received by the whole Church, their authority in matters of doctrine has been recognized by the Church of England, and likewise, by the State; for in a subsequent statute (1 *Eliz.* c. 1.), it was enacted that 'nothing is to be adjudged heresy, but that which heretofore had been adjudged by the authority of the *Canonical Scriptures*, or the *first four General Councils*, or some other General Council wherein the same hath been declared heresy by the express word of *Scripture*.'—See *Routh Rel. Sacr.* III. p. 4.—Church of England, *Article XXI.*

308. **The Divorce.**—The first act of Archbishop *Cranmer* was to proceed, by the King's authority, with the judicial consideration of *Henry's* divorce. He summoned a Court at *Amptill* near *Catharine's* residence, which was attended by the bishops of *Winchester* (*Gardiner*), *London* (*Stokesly*), *Bath and Wells* (*Clerk*), *Lincoln* (*Longland*), and many learned doctors; after citing the King and

of the first four General Councils on this subject? Name the first four General Councils; when, and by whom called. *In what is the authority of the four General Councils recognized by the Church of England?* 308. What was the first act of Archbishop *Cranmer*? How did he decide in respect of the King's marriage?

Queen to appear, they went into a discussion on the subject; and at last pronounced, that the marriage was null from the beginning, as being contrary to God's law, which was in accordance with the decision of the Convocation. *Cranmer* next confirmed the King's marriage with *Anne Boleyn*, (May 28th): and she was crowned Queen, a few days after. *Catharine* was now desired to drop the title of royalty, and assume that of 'Princess Dowager of Wales,' as *Arthur's* widow; but she firmly refused to do so. Ambassadors were also sent to foreign courts to justify these proceedings; *Bonner* was despatched to Rome. The Emperor was enraged; *Francis* was cold in the matter; but the Pope, fearing the Imperialists, proceeded to annul all that *Cranmer* had done, and to threaten the King, and the Archbishop, with excommunication, if things were not put into their former state. Without waiting for *Henry's* reply, the Pope was urged on by the Imperial party, to a precipitate sentence:—the King's marriage with *Catharine* was declared to be good, and *HENRY* was required to live with her as his wife, under pain of ecclesiastical censures. — This decision determined *HENRY* to shake off at once the Papal yoke.

A. D. 1534.

309. *First-fruits; Peter-pence &c.* — The King, and Parliament, now busied themselves in carrying out the royal resolution of separating from Rome. Several Acts were passed this year, abolishing *First-fruits*, *Peter-pence*, and all other payments to the Pope (25 *Hen. VIII.* c. 20; c. 21. A. D. 1533. 4); giving to the two Archbishops the power of granting

What title was *Catharine* required to assume? How were these proceedings received by foreign powers? What was the conduct of the Pope? *Mention in order the facts that tended to bring about the Reformation in England previous to 1533. Why was that year remarkable?* 309. *What steps were now taken by the king, and parliament, to carry out the separation from Rome?*

all ecclesiastical licences, and *dispensations*, not contrary to the law of God, with the exception of some to be confirmed under the Great Seal: the *Monasteries* were also made subject to the King's visitation, and authority; and all the Papal privileges, and indulgences were to be open to the King in council to examine, and reform. Appeals to Rome, and the execution of any Papal censure, or process, was prohibited. And Annates, and Tenths were also granted to the crown;—offenders incurred the penalties of *præmunire*. The Sees of Worcester, and Salisbury, were also declared vacant, because held by foreigners, (by *Jerome de Ghinucci*, and *Campegio*) who were non-resident.

310. **The Succession.**—Another Act was passed (25 *Hen. VIII.* c. 22. A. D. 1533—4.) securing the *Succession* of the crown to the King's issue by the present Queen; it confirmed the sentence of the divorce, and the King's marriage with Anne Boleyn; and declared all marriages within the degrees of the Levitical Law illegal, and their issue illegitimate. It enacted also penalties against impugnors of this second marriage, and of the issue thereof; and an oath of obedience to this '*Act of Succession*' was to be taken by all of age throughout the realm;—offending against the law was high-treason, and the punishment accordingly.

311. **Heresy.**—An act was also passed (25 *Hen. VIII.* c. 14. A. D. 1533—4.), amending the law of 2 *Hen. IV.* c. 15. against *heresy* (see *par.* 203.); declaring that no one was to be accused for speaking against anything arising out of a Papal decree; the oath of two witnesses was required before commitment; bail might be taken; the trial was to be in open court; and if convicted, and the heretics refuse to

310. What was the Act of Succession? 311. What amendment was made in the law of heresy?

abjure, they were to be burnt; but HENRY VIII.
not without the King's writ. Clement VII.
Cranmer.

312. **Submission of the Clergy.**—The *Convocation of the Clergy* now sent in their submission to the King, declaring (1) that they would in future meet only by the King's writ, and (2) that they would neither frame, nor (3) execute, any canon without the royal sanction; (4) and not even then, if contrary to the royal prerogative, the common, or statute law, or any custom of the realm. They also recommended the appointment of a committee of thirty-two to revise the existing canons, in order to abrogate or amend such as were contrary to the rights of the crown, and the statutes of the realm. All this was embodied in the law (25 Henry VIII. c. 19. A. D. 1533—4), called '*The Submission of the Clergy Act*,' in which they acknowledged the Royal Supremacy in all ecclesiastical affairs in so far as is consistent with the laws of Christ (see *par.* 291.): thus, "the Sovereign of these realms is regarded as being over all persons, and over all causes, ecclesiastical as well as civil, *supreme*." And the Commission of Thirty-two was confirmed by 27 Hen. VIII. c. 15. A. D. 1535. The law against Appeals to Rome was also amended, and an appeal allowed from the archbishop to the King.

313. **Election of Bishops.**—Very important clauses were embodied in the Act for the non-payment of *First-fruits* to Rome (25 Hen. VIII. c. 20. A. D. 1533—4.), respecting the *Election* and *Consecration of Bishops*, which indeed regulates the proceedings of the present day. They enacted that on every

312. What was the conduct of the Convocation of the Clergy? What was their submission? *When, and under what circumstances was the Royal Supremacy formally acknowledged by the Clergy? What is the nature of the Royal Supremacy?* 313. *What new law was passed for the election of bishops?*

vacaney, the King should grant a *conge d' elire*, or license, as heretofore, to the Chapter to elect a new bishop, with the usual letter missive, naming the individual to be chosen; if the Chapter refuse to elect the person named within twenty days, or the bishops to consecrate him, when elected, they should incur the penalties of *præmunire*: and moreover, all application to the Pope for confirmation of the appointment was prohibited.

HENRY VIII.
Clement VII.
Cranmer.

314. *Persecutions.* — During these proceedings, and before the amendment of the law against heretics, several persons were condemned to the stake. The body of one **William Tracy** of Teddington, Gloucestershire, was exhumed, and burnt; because he had trusted in Christ, and rejected saint-worship, and purgatory, and so bequeathed no money for masses to have his soul prayed for. The next martyr was **John Frith**, who, on account of his learning and abilities, had been removed by Wolsey from Cambridge to his college at Oxford. He was an associate of Tyndal's, and wrote a work against transubstantiation, and denied purgatory; in consequence of which, he was accused by Sir Thomas More of heresy, and condemned to the stake. **Andrew Hewet**, a young tailor, who advocated Frith's opinions, was also charged with heresy, and sentenced to be burnt with Frith. Soon after followed the attainder of **Elizabeth Barton**, called 'The Maid of Kent,' and her accomplices, for high-treason. She was afflicted with hysterical fits, and had been led on by some designing priests to foretell the King's death if he proceeded to the divorce. The imposture was proved, and she, and five of her accomplices, were condemned to be hanged. *Fisher,*

314. What persons were condemned to the stake for heresy during these proceedings? What befel Tracy? Frith? and Hewet? Who was the 'Maid of Kent'? What was charged against her? What was her death? Who were accused of abetting her in her treason?

bishop of Rochester, *Sir Thomas* HENRY VIII. *More*, and several friars were said to Clement VII. have been abettors of this treason. *Cranmer.*

315. **King, Supreme Head.** — In the new Session of Parliament at the close of the year, an act was passed (26 *Hen. VIII. c. I. A. D. 1523.*), declaring the king '*Supreme Head on earth next under Christ of the English Church* (*Anglicana Ecclesia*);' which was followed by another Act (26 *Hen. VIII. c. 3.*), conferring upon him the annates and tenths formerly claimed by the Popes: by these important measures the Church of England was finally separated from the Church of Rome. A new valuation of ecclesiastical preferments was in consequence entered upon to secure correct payments, which is known as The '*King's Book*,' (*Liber Regis*). Another Act (26 *Hen. VIII. c. 13.*) declared what things were *treason*; which included the denial of any of the King's titles, or calling him heretic, schismatic, or usurper. Twenty-six *Suffragan*, or *Coadjutor Bishops* were also appointed by another Act (26 *Hen. VIII. c. 14.*), to assist the bishops in their episcopal functions; certain places were appointed for their Sees, although not to reside in: the bishop selected two persons from whom the King was to make the nomination. They were similar to the ancient *Chorepiscopi* or Rural bishops, and derived their name from possessing the *jus suffragii* or *right of suffrage* in the synods. The office, however, has been supplanted by our Arch-deacon, rural dean, and vicar general. The next proceeding was a petition from the Convocation to the King, at the instance of *Cranmer*, for an English translation of the Bible. HENRY by the persuasion of his new Queen, who was a favourer of the reformed doctrines, gave his consent.

315. *When, and by what act, was the Church of England finally and formally separated from the Church of Rome? What is the nature of the Royal Supremacy? What was the King's book? What were the suffragan bishops?*

316. Clement VII. dies. — About HENRY VIII. this period an important change occurred in the See of Rome, Pope Clement VII. *Cranmer.* Clement VII.* the opposer of HENRY, and who had so long and so strenuously resisted the calling of a General Council from the fear of lessening his authority, as well as from the apprehension of being removed from the Papacy on account of his illegitimacy, suddenly died, and was succeeded by *Alexander Farnese*, under the title of *Paul III.*

A. D. 1535.

Pope; *Paul III.*—A. D. 1534—50.

317. Persecution. — All persons above sixteen years of age had now been called upon to take the oaths of Succession, and of Supremacy, required by the late Acts; but *Fisher*, bishop of Rochester, and *Sir Thomas More*, late Lord Chancellor, with some few others refused. They did not object to the matter of the succession, but to the clause in the oath declaring the King's first marriage void. *Fisher*, and *More*, had made themselves obnoxious to the court by their countenance of the 'Maid of Kent;' this new symptom of disloyalty therefore exposed them to a bill of attainder for treason, and they were committed to the tower. Their refusal of the oath of Supremacy finished the matter. They were both condemned of high-treason, and soon after beheaded on Tower-hill;—*Fisher* on the 22nd of June, and *More* on the 6th of July. Many of the Monks also, particularly of the *Carthusian*,† and *Franciscan*

316. Who succeeded Clement VII. in the Papacy? and when? 317. Who refused to take the oaths of succession, and of supremacy? *What befel Fisher, bishop of Rochester, and Sir Thomas More?* What monks incurred the same guilt?

* This Clement VII., Pope of Rome, must not be confounded with the schismatic Pope, Clement VII. of Avignon, mentioned in *par.* 192.

† The *Carthusian* Order originated with one *Bruno* of Cologne A. D. 1084; and from having their chief institution at *Chartreuse*, (Cartusia) near Grenoble in France; their establishments, were called *Chartreuse houses*, by corruption

orders, refused to take the oath of HENRY VIII. Supremacy, and were consequently Paul III. accused of treason, and condemned Cranmer. to be drawn, hanged, and quartered at Tyburn. And several foreign *Anabaptists* were also brought to the stake.

318. **Fisher.**—*John Fisher*, bishop of Rochester, was born at Beverley in Yorkshire about A. D. 1459. He became Confessor to Margaret, Countess of Richmond; and through his influence she founded St John's, and Christ's Colleges in Cambridge; and a Professorship of Divinity in Cambridge, and Oxford. In 1504, he was promoted to the See of Rochester: he was esteemed a learned and good man, and for many years, he zealously opposed the advance of Lutheranism. It was sincere devotedness to the ancient faith that prompted him to oppose the divorce of Catharine, and to deny the King's supremacy, for which faithfulness it was one of the first acts of Pope *Paul III.* to make Fisher, a Cardinal. This conduct, however, procured for him the ill-favour of the king, and the hatred of Anne Boleyn, and finally led to his being charged with treason, and to his decapitation. June 22nd. 1535.

319. **Sir Thomas More.**—*Sir Thomas More*, was the son of Sir John More, chief justice of the King's Bench, and was born in London, in A. D. 1480. He was educated at Canterbury College, (now Christ's Church), Oxford, and entered the profession of the law in 1499. On the accession of Henry VIII., he was called to the bar, and soon after made a judge. In 1518., he published his celebrated political romance, 'Utopia;' and enjoyed the lasting friendship of Erasmus. By the interest of Cardinal Wolsey he was knighted, and made a member of the Privy Council. In 1520. he was treasurer of the exchequer, and soon after chosen speaker of the House of Commons (1523). On the death of Wolsey, (1530), he succeeded as Lord Chancellor; but not coinciding with Henry VIIIth's views in respect of his divorce from Catharine, he resigned the seals of office (1532). At last, refusing

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318. *Give a brief account of Fisher, bishop of Rochester?*
 319. *Give a summary of the life of Sir Thomas More?*

Charter Houses, and themselves *Carthusians*: they were introduced into England by Henry II. about A. D. 1180; and the Benedictine rule, with the addition of various austerities, was their prescribed discipline.

to take the oath of the King's supremacy, he was committed to the Tower, where he was confined twelve months, and at length convicted of treason, and beheaded, July 6, 1535. Thus fell this illustrious, and talented man; of high integrity and disinterestedness, and who only wanted a more tolerant spirit to have left his memory without a reproach.

HENRY VIII.
Paul III.
Cranmer.

320. **People instructed.** — HENRY now directed that orders should be sent to all the clergy to expunge the Pope's name from all works of devotion, and to bid prayers before the sermon for the King, as 'Supreme Head of the Church;' and to preach against the abuses of the Papacy, and justify the King's marriage by displaying to the people the whole of the negotiations, and the artifices of the Pope. The King also despatched embassies to the several European courts to extenuate his conduct abroad.

321. During the late proceedings great progress had been made amongst the people in the advancement of religious truth by the dissemination of *Tyndale's* (Tindall) translation of the **New Testament**, which was printed in Antwerp, (in A. D. 1526.), and secretly introduced into England: it was now in the 3rd edition. A work, called, '*The Supplication of the Beggars*,' made also a great stir at this time. It was written by one *Simon Fisk* of Gray's Inn: and was a humorous attack on the vices of the clergy, and the abuses of the Pope. A similar contemporary production appeared from the pen of *William Tyndale*, entitled '*The Practice of Papistical Prelates*.' An **ENGLISH PRIMER** by *Cuthbert Marshall* was now published under the sanction of Cranmer. It was an exposition of the Ten Commandments, and the Creed; to which was annexed a

320. What was the nature of the bidding prayers directed to the clergy? 321. Whose translation of the New Testament was widely disseminated at this time? What was the '*Supplication of the Beggars*?' and '*The Practice of Papistical Prelates*?'

paraphrase of the Lord's Prayer, HENRY VIII.
 followed by the Salutation of the Paul III.
 Virgin Mary, the Seven Penitential Cranmer.
 Psalms, a Litany, and a few Prayers and Hymns.
 Payment of *Tithes* was also enforced (by 27 *Hen.*
VIII. c. 20.).

322. *Monks disaffected.* — The violent deaths of *More*, and *Fisher*, had now created general disgust both at home, and abroad. The new Pope, seeing the spirit of the King, drew up a bull of excommunication; and the exasperated Emperor, *Charles*, began to contemplate an invasion. The Monks and Friars, who were the immediate subjects of the Pope, and the chief losers by this new state of things, were also stirring up discontent among the people, and openly preached against both the divorce, and the Royal Supremacy. To check this refractoriness of the regulars, and break the power of such domestic enemies; and to furnish himself, moreover, with the necessary supplies for the defence of his kingdom without an increased taxation of the people, and to create certain additional bishoprics as had been for some time intended, the King determined by the advice of *Dr. Leighton*, and *Cromwell*, to issue a commission for a **Visitation of the Monasteries**. They were to investigate the amount and application of their incomes, how far their regulations were observed, the number of their inmates, and what was the state of discipline and morality; expecting by this means, according to general rumour, to draw up such a statement of their irregularities, vices, and abuses, as should justify their suppression. The Friars indeed at this period had almost superseded the ordinary clergy, hearing confessions, granting

322. *What were the various motives that led Henry to contemplate the suppression of the monasteries? Who seconded the King in his design? What was the general character of the Friars at this period?*

absolution, and exercising other of HENRY VIII. their functions. They no longer Paul III. kept their vows of poverty; but ex- Cranmer. torted money on every possible pretext; insinuated themselves into the confidence of families, besieged death-beds, and at length became notorious for their intrigues, avarice, licentiousness, and luxury.

323. *Cromwell, Vicar General.*—The fittest instrument for this task was the bold and vigorous *Cromwell*, who was now appointed to the new office of the King's '*Vicar General*,' and '*Chief Commissary*:' indeed, the conduct of ecclesiastical matters devolving upon the King from his new position of '*Supreme Head of the Church*,' becoming somewhat burdensome, he soon invested *Cromwell* with all the spiritual authority belonging to the crown, under the title of *Lord Vicegerent*, and which was equal to that lately exercised by the Pope. About the same period the Convocation changed the Archbishop's title of '*Legate of the Apostolic See*' to '*Metropolitan*,' and '*Primate*.'

324. The *First Visitation of the Monasteries*, professedly made for the advancement of religion, and for the reformation of discipline and manners, began in October; and in the course of it (in *November*) six or seven of the smaller and poorer houses made a voluntary surrender to the crown; three in this year, and four in the following. An *English translation* of the entire BIBLE was introduced into England this year, edited by *Myles Coverdale*. Through the influence of Thomas *Cromwell* it was dedicated to HENRY VIII., and a copy ordered to be provided in every parish

323. To what new office was *Cromwell* appointed to carry on the Visitation of the Monasteries? What change was made in the Archbishop's title? 324. When was the first Visitation? What was its result? *When, and by whom, was the first English Bible printed?*

Church. It contained *Tyndale's New* HENRY VIII.
 Testament, and the portions of the Paul III.
 Old Testament the latter had trans- Cranmer.
 lated.

325. **Reginald Pole** now made himself conspicuous by his opposition to the King's cause. He was the son of Sir Richard Pole, by Margaret Countess of Salisbury, daughter of George Duke of Clarence, the unfortunate brother of Edward IV., and consequently second cousin to the King. Henry allowed his claim of relationship, and therefore greatly befriended him in his youth; but during his latter years, which he had chiefly spent abroad, he had incurred his displeasure by his opposition to *Henry's* divorce, particularly while he was in Paris. *Pole* at this period, on hearing of the death of his friend *More*, published a work 'on Ecclesiastical Union' (*De Unione Ecclesiastica*), or a 'Defence of the Unity of the Church;' in which he severely censured the King's conduct in his rejection of the Papal power, and in the matter of his divorce, comparing him to Nebuchadnezzar: and at the close, he called on the Emperor to turn his arms against England rather than prosecute his war with the Turks. In consequence of this publication, HENRY summoned him to England; finding him refuse to attend, the King immediately divested him of all his dignities. *Tonstal* replied to Pole, which brought a letter of vindication to the King. HENRY, however, was not to be appeased: and the favours heaped on *Pole* by the Pope by way of reprisal, proceeding even to the gift of a Cardinal's hat, made the King more vindictive; he proclaimed him a traitor, and offered fifty thousand crowns for his head: but as

325. Who was Reginald Pole? What was his conduct in respect of Henry VIII? How did the King express his feeling towards Pole? What work was published by Gardiner?

Pole was beyond his reach, HENRY HENRY VIII.
 vented his wrath upon his relatives. Paul III.
Cardiner wrote a treatise on the Cranmer.
 other side of the question, called '*De Vera Obe-*
dientia;' the preface was by *Bonner*, who violently
 declaimed against the Papal encroachments, and
 upheld the King's supremacy.

A. D. 1536.

326. *Catharine's death.* — The beginning of this year brought with it the death of Queen *Catharine* (Jan. 8th), at Kimbolton, at the age of fifty. She was a devout, and excellent woman; and was prompted more in her opposition to the King in the subject of her divorce, from regard to the interests of her daughter, the *Princess Mary*, than from personal considerations. Her great grief induced by her misfortunes, there is no doubt, hastened her end.

327. *1st Suppression of Monasteries.* — The commissioners for the *Visitation of the Monasteries* having laid their report before the King and Parliament; in which the morals of the smaller Abbeys and Priories were shown to be very vicious and depraved; this, and the increased discontent among the people, arising from the seditious teaching of the Mendicant Friars, led the Parliament to pass a bill (27 *Hen. VIII. c. 28.*), for the *Suppression of all Monasteries* whose incomes were under £200. a year; these embraced the houses of the Friars, the strongholds of Papacy. The inmates, however, were to be passed into the larger houses, which were better regulated, but the revenues were to be given to the King. The number suppressed amounted to

326. What, and when, was the end of Queen *Catharine*? 327. When was the suppression of Monasteries legalized by Parliament? From what cause? How many, and of what kind, were suppressed in 1536?

375; and the spoil was valued HENRY VIII.
 at £32,000. per annum; besides Paul III.
 £100,000. from jewels, plate, and Cranmer.
 other moveables. By this measure 10,000 persons
 were thrown upon the country, deprived of their
 usual subsistence, and had therefore to get their
 living how they could.

328. *The Protestant Princes unite.*—The King
 was anxious now to strengthen his position abroad;
 and therefore sent over ambassadors to establish
 with the German Princes not only a commercial
 treaty, but also a religious league; the matter, how-
 ever, passed off in negociation. But the Princes, and
 States connected with the *Augsburg Confession*,
 now renewed the celebrated *Smalcaldic League*, by
 which they bound themselves, and their heirs, for
 ten years to assist each other by arms and money in
 defence of their religion; and to act jointly in all
 matters connected with that religion.

329. *Anne Boleyn's death*—Four months had
 scarcely elapsed since the death of *Catharine*, when
 the King's affections towards *Anne Boleyn* incurred
 a sudden, and complete change. Whether from dis-
 appointment at her late delivery of a stillborn son;
 or from jealousy; or from his new and strong
 attachment to *Jane Seymour*, one of the Queen's
 maids of honour, history does not exactly inform
 us. *Anne* was accused of adultery, and conveyed
 to the Tower; whither had preceded her, her
 brother Lord Rochford, with Norris, Weston, and
 Brereton of the King's privy chamber, and Smeaton
 a musician, as accomplices. By the confession of

328. What was the nature of the Smalcaldic league?

329. What was the fate of Queen Anne Boleyn? Who
 were reputed her confederates? What was the fate of
 her brother, and those accused with him? What are
 supposed to have been Henry's reasons for such proceed-
 ings? Whom did he next marry?

Smeaton, who had been put to the torture, and therefore a testimony not to be relied on, they were all convicted of high treason, and sentenced to be hanged, drawn, and quartered. The unhappy *Queen* underwent the sentence of the law on the green in the Tower, May 19th; her marriage was declared null on the plea of a previous contract, and her offspring, the *Princess Elizabeth*, declared illegitimate.

HENRY VIII.
Paul III.
Cranmer.

330. *Jane Seymour wedded.* — On the following morning HENRY married *Jane Seymour*. Burnet considers it probable, that on the death of Catharine, HENRY may have contemplated a reconciliation with the Pope, and the Emperor; and that another marriage now would ensure him a legitimate and unquestionable issue; so long as *Anne Boleyn* survived, these ideas were impracticable; and the more so, as she was the great cause of all existing differences. *Cranmer* was the only one who continued her friend, and he made a fruitless intercession with the King in her behalf; yet he afterwards formerly declared her marriage null. The witness, Smeaton, was hanged shortly after for the part he took in the matter.

331. *The Succession.* — After this sanguineous proceeding, Parliament was called upon to pass a new *Act of Succession* (28 Hen. VIII. c. 7.), in which the two preceding marriages were declared null, and their issue illegitimate; the succession was legalized in the issue, if any, of the present, or a subsequent marriage; and in failure of this, it should devolve on whom the King might appoint. The *Princess Mary* soon after was admitted into royal favour, and an establishment was set up for her; but it was on the hard condition that she should take the oath of

331. What was the new act of succession? How did the Princess Mary return to favour?

Supremacy, and subscribe a declaration that the King's marriage with her mother, *Catharine*, was incestuous and unlawful.

HENRY VIII.
Paul III.
Cranmer.

332. *Papacy further restricted*.—The Pope, *Paul III.* now made overtures to HENRY for a reconciliation; but far from being encouraged, it was met by the passing of two enactments by the legislature, which declared—1st, *that* all who acknowledged the Pope's authority in England incurred the penalties of præmunire, (28 *Hen. VIII.* c. 10.); so in Ireland (by 28 *Hen. VIII.* c. 13.); and 2nd, *that* all Papal bulls, dispensations, licences, &c. and the privileges dependent on them, were null and void: wherefore those who possessed any property on that tenure were required to provide themselves with a new grant from the Chancery court. (28 *Hen. VIII.* c. 16.)

333. *Religious Differences*.—The *Convocation* had been sitting some little time, and were much occupied in attempting to reconcile the differences of opinion in many religious points of Doctrine and of Discipline, which extensively prevailed; this was the more necessary as the King, having abolished all Papal jurisdiction, had determined that no English delegates should attend any General Council convened through Papal influence. One *Alexander Ales* (or *Alesse*, or *Hales*) a Scotchman, was introduced into Convocation by Cromwell, who himself now demanded a seat in that assembly as the King's Vicar-General, and to whom Archbishop *Cranmer* yielded place. This *Ales* was particularly conspicuous; he argued for the rejection of five out of the seven sacraments,

332. *What two fresh enactments cut at the root of the Pope's authority, and of that of Papal bulls?* 333. What was the state of parties in Convocation at this time? How did they compromise their religious differences? What was the argument of Alexander Ales?

declaring that Christ instituted but two — ‘Baptism,’ and the ‘Lord’s Supper.’ He was approved by *Fox*, and *Cranmer*; *Stokesly* answered on the other side. There appeared to be indeed two parties, arranged under each Archbishop; one urgent for a reformation of the Church, the other as zealously opposed to it. They were:

REFORMERS.

Cranmer, Abp. of Canterbury.
Latimer,* Worcester.
Shaxton,* Salisbury.
Fox, Hereford.
Goodrich, Ely.
Hilsey, Rochester.
Barlow, St David’s.

ROMANISTS.

Lee, Abp. of York.
Stokesly, London.
Tonstal, Durham.
Gardiner, Winchester.
Longland, Lincoln.
Kite, Carlisle.
Sherburn, Chichester.
Nix, Norwich.

In the Lower House, the *Romanists* were strongest, and they sent a protestation to the Upper House against certain erroneous opinions, which they specified to the number of sixty-seven. After much discussion, a compromise was effected by the declaration of certain articles sent for their consideration by the King, but which were satisfactory to neither party.

334. The *Ten Articles* then agreed to, the first five of which evidently bear a Lutheran complexion, were:—

In respect of *Doctrine*.—(1) *That* Christian faith was comprised in the Bible, and the three Creeds; and was defined by the first four General Councils.

(2) *That* Baptism was necessary to salvation; and that children should be baptized for pardon of original sin, and procuring the Holy Ghost.

(3) *That* Penance,—i. e. repentance, confession, and

334. *What were the Ten Articles agreed to in Convocation? Give the substance of them. What*

* *Latimer*, and *Shaxton* were promoted to the Sees of Worcester, and Salisbury, respectively, through the favour of Queen Anne. They had become vacant by an Act of Parliament which deprived *Jerome de Ghinucci*, and Cardinal *Campegio* of these Sees on account of their residence in Rome.

amendment,—was a sacrament; and confession to a priest necessary.

HENRY VIII.
Paul III.
Cranmer.

(4) *That* in the Eucharist, the corporal presence of Christ was to be believed.

(5) *That* Justification was remission of sins, and reconciliation with God; and a gift, through Christ's merits: yet holiness of life was necessary.

In respect of *Ceremonies* it was decided:—(1) *That* Images were useful helps, yet must not be worshipped.

(2) *That* Saints were to be honoured as examples of life.

(3) *That* prayers might be addressed to Saints as intercessors, but they were not to be worshipped.

(4) *That* the existing Ceremonies, such as vestments, holy water, candles, palms, ashes, &c., were highly useful as leading to devotion.

(5) *That* prayers for souls departed were good and useful; although the existence of purgatory was uncertain. (See "*Formularies of Faith*, &c., during the reign of Henry VIII.")

These TEN ARTICLES were signed by the chief members of Convocation, and by the King; and were enforced by a royal proclamation.

335. *Pastoral Injunctions to the clergy.*—Soon after, in order to give greater authority to the *Ten Articles*, Cromwell, by virtue of his high office, issued the following injunctions in the name of the King:—The clergy were to preach *against the Papal authority*, and vindicate the *Royal Supremacy* one entire quarter, and twice in the other quarters of every year; to explain the *Ten Articles* lately put forth by the Convocation; to abrogate certain of the *holy-days*; to discredit *images, relics, and pilgrimages*, and advance charity in their stead; to teach the *Lord's Prayer, Creed, and Ten Commandments*, in the vulgar tongue; and on occasions of absence their places were to be supplied by good Curates. *Non-residents* were to give a fortieth part of their income

instructions were given to the Clergy by the Convocation?
335. What injunctions were imposed by Cromwell on the Clergy?

to the poor; out of every £100. a year they were to maintain a scholar at some public school, or University: and a fifth of their income was to be laid aside for the repairs of the *parsonage*: these injunctions were to be obeyed under penalty of suspension, and sequestration. Similar injunctions were put forth by some of the bishops.

336. **A General Council.**—Pope *Paul III.*, dissatisfied and alarmed at the proceedings of *HENRY*, and the advance of the doctrines of the Reformers, determined on summoning a *General Council* to meet at Mantua. He issued bulls revoking Henry's title of '*Defender of the Faith*,' and cited him to appear at this General Council. The King, however, would not admit the authority of such a Council, which he declared was not rightly called; and that the time was inopportune, the Emperor, and Francis I. being at war. The Convocation delivered the same opinion.

337. **Insurrections.**—In consequence of the late suppression of the Monasteries, and the scattering of their inmates, to the number of upwards of ten thousand, throughout the country: these wanderers began to sow disaffection among the people; aided as they were by the hosts of idle beggars who used to live upon their bounty. The result of this was a wide-spread insurrection; which many Abbots and Priors, and several of the nobility, are said to have encouraged. Twenty thousand rose in Lincolnshire under the leadership of a priest in the disguise of a cobbler, (*Mackarel*, Prior of Barling.) The King temporized with them, and threatened them with extreme vengeance if they did not disperse, offering them at the same time a free pardon if they would

336. What General Council did Paul III. attempt in vain to convene? 337. What was the immediate result of the suppression of the monasteries? What insurrections were caused by the suppression of the

deliver up their ringleaders : these HENRY VIII.
 insurgents at last by means of bribery, Paul III.
 and through the vacillation of their Cranmer.
 leaders, separated ; but they gave up fifteen of their
 chief partisans, who were executed as traitors. The
 more violent proceeded to the north, and joined the
 Yorkshire rebels, who had risen to the number of
 forty thousand men, headed by Robert Aske, and
 bearing a crucifix before them ; these compelled the
 Archbishop of York (*Lee*), Lord Darcy, and some
 other noblemen to join them. They assumed a
 religious design, declaring their object to be the
 restitution of the Church, or really the *Monasteries*,
 and the removal of heresy ; and so styled their march
 ‘The Pilgrimage of Grace.’ The King sent an army
 against them under the Earl of Shrewsbury, Duke of
 Norfolk, and Marquis of Exeter, which altogether
 amounted to about ten thousand men ; provided
 also with secret service money. This latter weapon
 was more efficacious than arms ; many of the leaders
 were bought over, who themselves, with those they
 compromised, were eventually executed ; the Abbots
 of Woburn, and Burlington, are said to have been
 amongst the number : at length, after the most
 severe retribution upon the deluded inhabitants of
 the towns and villages, who participated in the
 rebellion, and the promise of a general pardon, the
 insurrection was quelled. The monks, however, the
 great promoters of the movement, had to endure
 a revengeful persecution.

A. D. 1537.

338. 2nd Visitation of Monasteries.—Immediately
 after these insurrections were quelled, a new

monasteries ? How were they quelled ? What was ‘The
 Pilgrimage of Grace ?’ What befel the monks for the
 part they took in the affair ? 338. What provision did
 the governors of the suppressed monasteries obtain from
 the King ?

Visitation of the Monasteries was instituted, having for its object the investigation of the larger houses. HENRY VIII.
Paul III.
Cranmer.

The end in view being pretty well understood, many of the abbots were led to make voluntary surrender of them to the King; particularly those who had given secret encouragement to the late risings: others were intimidated into resignation: while some were compelled to surrender by attainments of high-treason, among whom were the Abbots of Reading, Colchester, and Glastonbury. But the abbots, priors, or other governors, not attainted of treason, were allowed a pension in proportion to the value of their houses. Several very gross impostures were discovered for deceiving the people into pilgrimages; shrines were laid open and all their tricks, and devices exposed to public view.

339. **Edward VI. born.**—*Jane Seymour*, the Queen, now (October 12) gave birth to a son (afterwards *Edward VI.*), much to the joy of the King, and to the great encouragement of the Reformers, who knew that if *Mary* came to the throne all their work would be undone; the Queen died, however, twelve days after.

340. **Books published.**—The next event was the publication of another version of the *Bible* in English, partly from *Tyndale's*, and *Miles Coverdale's*; it was edited by *John Rogers*, superintendent of an English Church in Germany, under the feigned name of 'Thomas Matthew;' whence it was called '*Matthew's Bible*;' it was dedicated to the King. The New Testament portion was *Tyndale's*, who a few years before had been arrested, and burnt for heresy in Flanders. In this year also was published, with the sanction of all the bishops, a compendium

339. What was the issue of Jane Seymour, the Queen? When did she die? 340. Whose Bible was

of faith and practice entitled, '*The Godly and Pious Institution of a Christian Man*:' it was dedicated by the bishops to the King, hence its name of '*The Bishop's Book*.' It was founded on the Ten Articles put forth in the preceding year, and contained some explanatory matter in respect of the Church services; but was charged with the doctrinal errors of Rome. 'The *'corporal presence'* of Christ in the Eucharist became a subject of much controversy, and gave rise to the distinguishing appellation of '*Sacramentaries*,' applied to all that denied that doctrine. In the '*Bishop's Book*,' the *real presence* was admitted, yet in such a shape as not to offend the Lutherans: the symbolic presence of *Zuingli*, and the Swiss Reformers was rejected.

A. D. 1538.

341. *Becket's Shrine*. — The suppression of the monasteries continued, the frauds practised at shrines were exposed, and their wealth seized. The richest of these was *Thomas-a-Becket's*, which was now dismantled of its gold and jewels, his tomb broken open, and a mock trial held over his bones, for the contempt he had shown for the Royal Prerogative. The relics of this sainted man were sentenced to be burnt, and the wealth of the shrine was forfeited to the King.

342. *Papal Interdict*. — This proceeding reached the ears of the Pope, who in hot indignation at such sacrilege, no longer delayed the issue of his *bull*, which he had some years ago prepared to

published in this year? What was the end of Tyndale? What was the nature of the '*Bishop's Book*?' Who were the '*Sacramentaries*?' 341. What was done to the remains of Thomas-a-Becket by Henry's order? why? 342. What did the Pope in consequence?

thunder against the English King. HENRY VIII. Paul III. cited HENRY to appear at Paul III. Rome within ninety days; put the Cranmer. kingdom under an interdict; absolved his subjects from their allegiance, and urged them to rebellion; required the clergy, except so many as were absolutely necessary for performing the requisite duties, to quit the kingdom within five days; released foreign princes from all their contracts, treaties, or engagements with England; and required all Christians to levy war against the English monarch. *Cardinal Pole*, the King's relative, was despatched to the Netherlands with a like message by the Pope. The times now, however, were altered, and the fulminations of Rome were of little force in shaking the throne of HENRY.

343. *John Lambert*. — Notwithstanding the Papal opposition, the Reformation had been advancing rapidly; but the deaths of *Anne Boleyn*, and *Jane Seymour*, who were so favourable to its doctrines, was a severe check to its progress: *Cranmer*, moreover, is thought to have lost some little ground in the King's favour by his attempts to check the spoliation of the Church. The crafty *Gardiner* too, who was outwardly an advocate of the recent changes, yet in his heart a thorough Papist, was a favourite adviser of the King's; and an opportunity soon presented itself of shewing his Romish bias. One *John Lambert* (otherwise *John Nicholson*), a disciple of *Bilney's*, having been compelled to quit the country on account of his reforming doctrines, had taken up his abode at Antwerp, where he gained the friendship of *Tyndale*, and *Frith*, and became chaplain to the English residents there. At the request of *Sir Thomas More*, he had been

343. What circumstances now operated to retard the progress of the Reformation? Who was *John Lambert*? What befel him, and why? What were the circumstances of his death?

seized, sent over to England, and HENRY VIII. accused of heresy before Archbishop Paul III. Warham; but the death of that Cranmer. prelate, and the changes brought about by the marriage of *Anne Boleyn* procured his escape. Now, however, happening to hear a sermon of *Dr. Taylor's* in support of transubstantiation, he wrote very strongly against 'the real presence,' and was in consequence cited before Archbishop Cranmer. The Archbishop had not yet abandoned his belief in that doctrine, and he urged *Lambert* to recant his opinion. The latter, however, unfortunately appealed to the King. This quite suited HENRY'S vanity; under the influence of *Gardiner* he convoked all the nobility and prelates to assemble at Westminster for the trial of a case of heresy. The King was judge, and the issue was a verdict of guilty; and *Lambert* was burnt at Smithfield as a 'Sacramentary' under circumstances of peculiar barbarity:—the fire was insufficient to consume him, and he was only indebted to the halberts of the guards for relief from suffering.

A. D. 1539.

344. *Reformation declines.*—There seemed now to be a turn in the advance of the *Reformation* from the want of high supporters; Cromwell counted on the aid of the deceitful *Bonner*, and procured therefore his promotion to the see of Hereford on the death of *Fox*; and then to London on the death of *Stokesly*. He also contemplated strengthening his party by effecting an alliance between the King and the German Princes by HENRY'S espousal of *Anne of Cleves*, who was falsely represented as a 'great beauty,' and likely therefore to captivate the King.

344. *What caused a change in the influence of the reforming party in 1539?*

345. The 'Six Articles.'—On the meeting of Parliament, an attempt was made to put an end to the diversity of religious opinions by the appointment of a commission of prelates, &c., with Cromwell at their head, for framing a rule of faith to be enforced by law. Although the Popish party was in the majority, yet the commission could come to no decision. At length, the Duke of Norfolk, at the instance of the King, put forward, '*The Six Articles*,' which were passed into a law, on June 28th, known as the 'bloody statute,' (31 Hen. VIII. c. 14.); and which is said to have been the joint production of HENRY, and Gardiner. It enacted:—

1. *That* in the Sacrament after consecration the symbols are no longer bread and wine, but the real body and blood of Christ.—(upholding *transubstantiation*).

2. *That* communion in both kinds was not necessary to salvation; the flesh and blood being in each.—(against *communion in both kinds*).

3. *That* priests by the law of God cannot marry.—(*celibacy of the clergy* enforced).

4. *That* vows of chastity ought to be observed.—(*vows of chastity* to be kept).

6. *That* private masses for souls in purgatory are necessary, and ought to be maintained.—(*private masses* enforced).

6. *That* auricular confession is necessary, and ought to be retained.—(*auricular confession* upheld).

The Penalties were, for writing or speaking against the first, *to be burnt* as a heretic without benefit of abjuration, and goods forfeited,—against the other five, *imprisonment for life*; the second offence, and wilful opposition, to be punished with *death*. The non-observance of religious *chastity*,—for the *first* offence loss of benefice and property; for the *second*, death.

345. How did Parliament attempt to check the diversity of religious opinions? Give an abstract of the *Act of the Six Articles*? When was it passed? Who was its proposer? What were the Penalties? What bishops argued against the enactment?

Cranmer raised his voice very HENRY VIII.
 energetically against the enactment Paul III.
 of the last five of these articles, and *Cranmer*.
 was seconded by *Goodrich* (of Ely), *Shaxton* (of
 Salisbury), *Latimer* (of Worcester), *Hilsey* (of
 Rochester), and *Barlow* (of St David's); but the
 Popish party, embracing the Archbishop of York,
 the bishops of London, Durham, Winchester, Chi-
 chester, Norwich, and Carlisle, with the temporal
 Peers, Cromwell excepted, were for the enactment,
 and prevailed.

346. **Other Acts.** — The same Parliament passed
 an enactment (31 *Hen. VIII.* c. 8.), making a
Royal Proclamation, with certain restrictions, of
 the same force as law; and brought in another
 bill legalizing the surrender of *Monasteries*, and
 giving additional powers in respect of their
 suppression, and resignation (31 *Hen. VIII.* c. 13.).
 An Act was also passed empowering the King to
 erect additional Bishopries (31 *Hen. VIII.* c. 9.).
 Five only out of the fourteen contemplated by the
 King at the recommendation of *Cranmer* were
 ever founded; viz. — Chester, Gloucester, Oxford,
 Peterborough, and Westminster; and afterwards,
 that of Bristol was founded, though not in the list
 designed by the King. The *nine* never affected
 were those of St Alban's, Bury St Edmunds,
 Dunstable, Fountains (for Lancashire), Launceston,
 Leicester, Shrewsbury, Waltham, and Welbeck (for
 Nottingham and Derby.). King's College Chapel
 at Cambridge was also erected; and assistance
 given to the foundation of Trinity College in the
 same University.

347. **Bishops resign.** — The immediate effect of
 the Act of 'THE SIX ARTICLES,' or the 'Whip

346. What Acts were passed respecting royal procla-
 mations, surrender of monasteries, and erection of bis-
 hopries? What new bishopries did the King design to
 make? Which of them were eventually founded? 347.
 What were the immediate effects of the Act of the Six

with six strings,' as it was called, HENRY VIII.
 was the resignation by *Latimer* Paul III.
 (Worcester), and *Shaxton* (Salisbury), Cranmer.

of their bishoprics; who were soon after imprisoned. *Cranmer* was in a precarious position in respect of the third Article, having a wife, the niece of the German reformer *Osiander*; he hastily sent her, and her children into Germany, and conformed to the Statute. HENRY, however, still entertained a strong attachment for the Archbishop, and screened him from its severity. Many hundreds were committed to prison on account of the Act; but the King was induced to grant a general pardon rather than proceed against so great a number of his subjects; and the Act indeed slumbered till the fall of *Cromwell* raised the Papal party into the more influential places.

348. *Cranmer's Bible*.—The King, by the persuasion of *Cranmer*, gave his sanction this year for the publishing of an English translation of the BIBLE; *Cromwell* was invested with a licence for the purpose, and letters patent were issued authorizing the free use of the Scriptures. *Cranmer* wrote a preface to it, and from coming out under his patronage, it was called '*Cranmer's Great Bible*;' although it was only a corrected edition of Matthew's Bible. There appeared also another edition from the labours of *Richard Taverner*, who was educated at Christ Church, Oxford, and patronized by Lord Cromwell.

349. *Precedency*.—An Act of Parliament was now passed for the regulation of *Precedency*, in which the Lord Vicegerent came next to the Royal family; then, among the clergy, the two Archbishops; after these, the bishops of London, Durham,

348. *What translation of the Bible was published by royal authority in 1539?* 349. *What was the Act of precedency in respect of the Clergy?*

Winchester as prelate of the Garter, HENRY VIII.
and the rest in the order of their Paul III.
consecration. (31 *Hen. VIII.* c. 10.). *Cranmer.*

350. **Pole's Family.**—The vindictiveness of the King against the conduct of *Cardinal Pole*, procured the passing of a bill of attainder against Lord Montacute, the brother of Pole, and the Marquis of Exeter, (Courtney), his relative. These, with Sir Edward Neville, two priests named Croft, and Collins, and one Holland, a mariner, were convicted on the confession of Sir Geoffrey Pole, another brother of the Cardinal, and were executed as traitors. Not long after, the aged mother of the Cardinal, the countess of Salisbury, met the same fate; while the Marchioness of Exeter, and others of the family, were cruelly persecuted.

351. **Anne of Cleves.**—The negotiations for effecting the marriage of HENRY VIII. with *Anne of Cleves* were now busily set on foot. *Hans Holbein*, the celebrated painter, was sent over to take her portrait. *Cromwell*, and the Lutheran princes of Germany, advocated the match as a means of strengthening the Reforming party; while the Emperor, and the Romanists, did all they could to prevent it. France also was in the interest of *Cromwell*, hoping by such a measure to weaken the strength of Charles V. The portrait was at length finished, and presented to the King, who was so satisfied with her beauty, that the match was concluded. She arrived in December of this year, and HENRY hastened to the coast to receive her; but unfortunately the likeness had been too flattering; the King no sooner saw her, than he was disgusted, not only with her appearance, but with her manners, and the roughness

350. What persecutions fell upon the family of Cardinal Pole? 351. What reasons urged on the King's alliance with Anne of Cleves? What were the circumstances of the King's disappointment in respect of her?

of her Dutch speech; and he resolved, HENRY VIII.
if possible, to break off the match. Paul III.
Cranmer.

A. D. 1540.

352. **The King marries.**—HENRY, upon reflection, seeing that he had gone too far to retract without endangering his foreign alliances, most reluctantly led his bride to the altar, and they were married on Jan. 6th; but with every appearance on the part of the King of extreme aversion. To this unfortunate marriage may be attributed the ruin of *Cromwell*; there was still, however, every external appearance of continued favour, and he was even advanced to the earldom of Essex; yet it was but brief.

353. **Commissions.**—At the meeting of parliament, on the motion of the Lord Vicegerent, who aimed at a mitigation of the severity of the late Act, a commission was appointed for the establishment of *Uniformity* in religious faith, which was composed of the two Archbishops, six bishops, and eleven learned divines, who were to settle the 'doctrine necessary for the erudition of a Christian man.' There was also another Commission of six prelates to consider what *Ceremonies* should be retained.

354. **Knights Hospitalers, suppressed**—The Knights of *St John of Jerusalem* having refused to deliver up their houses, an especial bill was brought into parliament to enforce their surrender (32 Hen. VIII. c. 24.). The design of this military brotherhood had been to guard and entertain all such as made

352. What induced the king to complete the marriage? When were they married? What resulted from that marriage to Cromwell? 353. What commissions were appointed in respect of Religion by order of Cromwell? 354. When were the houses of the Knights of St John of Jerusalem suppressed? Who were these Knights? And what was the original design of their foundation? Whence came their name?

a pilgrimage to the Holy Sepulchre at Jerusalem; and to take care of poor and sick pilgrims. In course of time they were expelled from Judæa, and then retired to Cyprus, and afterwards to Rhodes. They were, however, driven from this island; and at last by permission of the emperor they settled at Malta, hence their name of the 'Knights of Malta.' Their great wealth, and possessions, and their close connection with the Pope and the Emperor, brought them under the vigilant eye of *Cromwell* and the *King*, and they were now legally suppressed; some provision, however, was made for their priors in the shape of pensions. Their original name was derived from the founders of their order having a church and monastery at Jerusalem, dedicated to St John the Baptist; while from their duties they acquired the name of 'Knights Hospitalers.'

355. *Cromwell executed*.—The King's antipathy to his new wife, instead of decreasing, had advanced to such a pitch, as to determine him on procuring a divorce: moreover, he had become captivated with the charms of *Catharine Howard*, the niece of the Duke of Norfolk, the great prop and leader of the Papal party. This new attachment brought the Romanist leaders into favour, who did not scruple to throw all possible odium upon *Cromwell*, as the mover of the objectionable match; and who besides, having risen from low origin to the highest position in the state, had incurred the jealousy and enmity of the noble and the powerful. The Duke of Norfolk, and the Lord Vicegerent, looked on each other with bitter hatred, and the opportunity now presented itself to the Duke and his party for

355. Did Henry become reconciled to his union with Anne of Cleves? What new attachment interfered? How did this operate against *Cromwell*? *What was the fate of Cromwell?* 356. *Give a brief memoir of the life of Cromwell.*

revenge: Norfolk had gained the King's ear from his relationship with *Catharine Howard*, and was backed on by the crafty Gardiner, HENRY consequently by their persuasions looked on *Cromwell* as the author of his present position, and calculated on the sacrifice of his minister in order to regain the affections of his people, which they said had been estranged by this connection; as well as to acquire the hand of Norfolk's niece. A bill of attainder was therefore suddenly procured against *Cromwell*, on a charge of treason and heresy, and he was committed to the Tower, June 13th. *Cranmer* was the only man who had the virtue to plead with the King in his favour; but the disgrace of a minister in those days was a prelude to his death. The accusations were numerous and false, but as in a bill of attainder, which he himself had been instrumental in enacting, no defence was permitted, *Cromwell* was accordingly condemned; and shortly after executed as a traitor on Tower Hill, July 28.

356. Thomas Cromwell was born at Putney in Surrey, and was the son of a blacksmith: in his early years he endured many trials, and much hardship: he was at one time a clerk in an English factory at Antwerp; and was once so reduced when abroad as to be compelled to beg his bread. At Florence a merchant named Frescobaldi took compassion on his appearance, and gave him a new suit of clothes, which enabled him with a little charity to return to England. The activity and address of *Cromwell*, and his knowledge of the Continent, introduced him to Cardinal *Wolsey*, who made him his secretary; and by the influence of his patron, he obtained a seat in the House of Commons. *Wolsey's* death in 1530 brought him in contact with the King, the knowledge of whose character, and his own ready address in bending it, led him ultimately to the highest offices in the state. As Vicar-general, and Lord Vicegerent, he wielded the newly acquired ecclesiastical power of HENRY; carried out the suppression of the monasteries; upheld the royal supremacy; advocated a reformation in the Church; and in all things endeavoured to satisfy the caprice of his

HENRY VIII.
Paul III.
Cranmer.

royal master; but by that caprice too fickle to be contented, and by the malice of his enemies, rather than from any fault of his own, *Cromwell* fell, and suffered the death of a traitor.

HENRY VIII.
Paul III.
Cranmer.

357. *Anne of Cleves Divorced.*—The King now pushed on the dissolution of his marriage with *Anne of Cleves*; he desired the Parliament to consider it, and the Convocation to investigate it. In obedience to the King's known desire, the Convocation,—upon the ground that the King had married her against his will, and had not inwardly consented; and that the marriage had not been consummated, nor was likely to be,—authoritatively annulled the marriage, and declared both parties at liberty to marry again: this decision was sanctioned by Parliament; and the Queen consented to the proposal of the King, that she should be considered to be his adopted sister, and have a pension of £3000. a year. She was required also to announce to her relatives, and the foreign courts, that she gave a willing acquiescence to these arrangements. Thus ended the fourth marriage of the King; which was followed shortly after by the marriage of Henry with *Catharine Howard*, who, besides being the niece of the Duke of Norfolk, was cousin-german to *Anne Boleyn*.

358. *Six Articles Act altered.*—Through the instrumentality of *Cranmer*, a bill was now passed through Parliament (32 Hen. VIII. c. 10.) to mitigate the severities of the Act of the '*Six Articles*;' it bore especially on the clauses that related to the *Marriage* of priests, and the incontinence of the clergy; commuting the penalties of death

357. What was the decision of the Convocation in respect of the king's marriage with Anne of Cleves? How was it dissolved? What offer was made to Anne of Cleves? Did she consent to it? Whom did Henry next marry? 358. What Act was passed through *Cranmer's* exertions for mitigating the severity of the Act of the *Six Articles*?

for those offences into confiscation of property, and of the revenues of their benefices.

HENRY VIII.

Paul III.

Cranmer.

359. **Persecutions.** — Notwithstanding this, however, the spirit of persecution was violently abroad. Protestants, and Papists suffered alike; the former for heresy, in denying the ‘Corporal Presence,’ and the latter for treason, in denying the Royal Supremacy. Among the martyrs on the Protestant side was **Dr. Barnes**, a friend of Cromwell’s: some little time before, he had answered bishop *Gardiner*, who had preached at St Paul’s Cross against ‘justification by faith without works,’ and passed some scurrilous reflections upon his person: he was examined before the King, and compelled to recant, and ask pardon of *Gardiner* from the same pulpit; but getting excited during the expression of his apology, he repeated and justified the very doctrines for which he had been condemned; he was accordingly sent to the Tower, together with *Garret* (or *Gerard*), and *Jerome*, two preachers, who held the same opinions: it is said indeed, that people hardly knew for what opinions they had been condemned. They were, however, brought to the stake three days after the execution of *Cromwell*: and as if to balance the scale, three Papists, *Abel*, *Featherstone*, and *Powell*, suffered at the same time for denying the King’s Supremacy. They were dragged to Smithfield on a hurdle, a Protestant and a Romanist coupled together.

360. **Bonner’s Cruelty.** — The notorious *Bonner* began now to unmask his hypocrisy; he had professed to be a reformer, and united himself to the opinions of Cromwell, and Cranmer; through whose recommendation, and on this account, he had been translated to the see of London: the death

359. *What befel Dr. Barnes? Who suffered with him? What was their accusation?* 360. *What especial act of cruelty is recorded of Bonner?*

of Cromwell, and the leaning of the King towards the papal party, gave opportunity to *Bonner*, and he now used every energy to bring all he could under the 'Six Articles' statute. His vindictive cruelty is conspicuous in dragging a boy of fifteen, named *Mekins*, before the courts on a charge of denying "the corporal presence:" two grand juries *ignored* the bill of indictment, but *Bonner* with violent rage and threatening insisted on their 'finding a true bill:' the poor boy would have said and done anything for mercy, but such was not the temperament of *Bonner*; he barbarously ordered him to the stake; and there he was burnt to death.

361. *Jesuits founded*. — It was at this period that the celebrated Order of *Jesuits*, or 'Society of Jesus,' had its beginning. The growing weakness of the Papal influence led Paul III. to confirm its establishment, and grant to its founder, *Ignatius Loyola*, a Spaniard, very important privileges. In return for which, the Order bound themselves to yield the most blind, implicit, and unlimited obedience to the Pope; adopt all means to support and promote the Roman Catholic religion; and go into any country as missionaries in behalf of the Papacy to which he may command. The chief associates of *Loyola* were Faber, Xavier, Lainez, Rodriquez d' Arevedo, Salmeron, Aquaviva, and Nadal. Their great principle of action was not so much the advance of Christianity, as the extension of the Papal power; and in effecting this, their great maxim was 'the end will justify the means;' a maxim supported by the doctrine of mental reservation, and a conformity to the ways of the world, and the manners of the age; so that they would *assume* any position in society however low

361. When, and by whom was the Order of Jesuits founded? What was their policy? What was their great principle of action?

or menial; and *outwardly* teach and preach any doctrine however false in order secretly and stealthily to promote the interest of the Papacy. *Loyola* died, July 31, 1556.

A. D. 1541.

362. *The Bible extended.*—HENRY began this year with endowing the new bishoprics of Westminster, Gloucester, Peterborough, and Chester. A new impression of the *Bible* was also issued, and the King ordered a copy to be set up in all parish churches by All-Saints' day under penalty of forty shillings a month till it was done: instructions were also issued to the people, that in reading it, they were to read it reverently, and quietly, but not during mass, nor to the disturbance of the congregation. *Cranmer*, at the same time, issued certain injunctions to the bishops to restrain the wasteful expenditure of their tables, grown into a custom under the plea of hospitality, and which their incomes could not properly support; the intention, however, failed. Yet an Act was passed regulating the number of *Horses* Archbishops and Bishops might keep. (33 *Hen. VIII.* c. 5).

363. *The Queen accused.*—An attempt was made in Yorkshire to revive the '*Pilgrimage of Grace*,' but it died away from the want of supporters. HENRY made a journey into the North towards the autumn with his young wife, in whom he expressed himself to be well contented. But a private communication was made by one *Lascelles* to *Cranmer*, accusing the Queen of incontinence prior to her union with the King. The Archbishop

362. What new bishoprics did Henry begin to endow in 1541? *What order did the king issue respecting the provision of a Bible in parish churches?* What injunctions were put forth by *Cranmer* to economize the income of the bishops? 363. What charge was brought against queen Catharine (Howard)? Who were accused as accomplices?

laid the facts, and the evidence before HENRY VIII. HENRY. The King was astounded Paul III. at the information, and immediately Cranmer. ordered the arrest of all the parties concerned, and likewise of the Queen's relatives for concealing the fact. She was accused of leading a loose life with a *Francis Dereham*, and one *Mannock*, before her marriage with the King; and of infidelity after the marriage with one *Culpepper*, a near relation of her's. The infamous lady *Rochford*, infamous for her instrumentality in the ruin of *Anne Boleyn*, and of her own husband, gave testimony in proof of the Queen's guilt with *Culpepper*.

A. D. 1542.

364. The Queen beheaded. — On the meeting of Parliament, a bill of attainder was procured against the Queen, and her accomplices. *Catharine* confessed to her irregularities before her marriage, but denied all guiltiness after her alliance with the King. Judgment at length was given against her, and those charged with her. *Dereham*, and *Culpepper*, were executed; and Queen *Catharine*, and the lady *Rochford*, were beheaded on February 14th. The Queen's relatives were kept in close confinement for some time, but the King's anger cooling, they were at last pardoned.

365. Lord Howard, the Queen's brother, who was ambassador in France, was now recalled, and his place supplied by *Paget*, who was instructed to negotiate a treaty with the French king against the Emperor. The marriage of the *Princess Mary* with the duke of Orleans was the pivot on which the negotiations turned, but it came to nothing.

366. The Bible.—At home, the bishops in Convo-

364. What was the end of *Catharine Howard*, and those charged with her? 365. What negotiation was now opened with the king of France? 366. What attempt was made by the bishops to check the reading of the Bible? How did *Cranmer* frustrate their design?

cation attempted to check the general perusal of the *Bible*, and procure its being called in: to effect their design they set up the plea that the translation was inaccurate. *Cranmer* frustrated their intention of taking the revision into their own hands, by which they meant to withhold the *Bible* from the people as long as they thought fit, by procuring an order from the King to refer its revision to the *two Universities*. To give more encouragement to the popular desire for a knowledge of the true fundamentals of religion, a book of *Homilies* explanatory of the Epistles and Gospels now appeared. The year closed with a War with Scotland, which ended in the death of the Scottish king, and a renewal of peace.

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Cranmer.

367. Council at Trent. — It was also arranged at this period that a General Council should be held at *Trent*. The Pope had summoned it at Mantua, but France, and England would acknowledge no Council held in Italy. The Pope then tried to have it at Vicenza, but neither the Emperor, nor Francis, nor Henry, would consent, and so *Trent* was fixed on.

A. D. 1543.

368. Reformation impeded. — Early in the new year, *Gardiner* procured the passing of a law for the support of what he called 'true religion,' (34 & 35 *Hen. VIII.* c. 1.) in which, however, Tyndale's translation of the Bible was prohibited; liberty to read the Scriptures confined to certain persons of rank, and respectability; tradesmen, apprentices, labourers, and husbandmen were forbidden to have a Bible in their possession; and no books were to be printed on religious subjects without a licence.

367. What arrangement was now effected in respect of a General Council? 368. What new law in support of religion was now brought in? How did it effect the punishment of heresy?

Burnet says this act was framed by HENRY VIII. *Cranmer*; but this is not considered Paul III. correct; *Cranmer* may probably have *Cranmer*. introduced certain modifications; for it also enacted that churchmen should not be burnt for heresy till their third conviction; and that the laity for the third offence should forfeit their goods and chattels, and be liable to perpetual imprisonment. The act of the '*Six Articles*,' however, was confirmed, yet the King was empowered to limit the act in any way he chose.

369. *The King's Book*. — This proceeding was followed soon after by the publication of '*The Necessary Doctrine and Erudition for any Christian man*.' It was called the "*King's Book*" from containing a preface written by the King himself, and from coming out by Royal authority: it was the work of the Commissioners who had been lately appointed for the purpose; and was apparently a revision of the "*Bishop's Book*" published in 1537; with, however, some important additional matter. A comparison of the two clearly shows a falling back; for the "*King's Book*" did not lean so much to the doctrines of the Reformation as the '*Bishop's Book*;' and this is easily accounted for in the fact that the Act of the '*Six Articles*,' was in operation, and *Gardiner*, bp. of Winchester, in power. In the preface there is a strong passage respecting the perusal of the Scriptures, which admits the necessity of *reading* them in those whose office it is to teach; but in those who are to be taught, their duty is only to *hear*; in support of which, this quotation follows:—"Blessed are they that *hear* the word of God, and keep it."

369. *What was the publication called the 'King's Book'?* *What state of religious feeling does it exhibit?* What observation occurs in the preface respecting the reading of the Bible? How was it received by the Reformers?

The Reformers were by no means HENRY VIII. satisfied with the book, but it was Paul III. their policy to concur in it; and Cranmer. Cranmer reluctantly issued his orders for its adoption by the clergy as their infallible rule of doctrine.

370. **War with France.**—The encouragement given to the Scots in their late attack upon England by the French monarch, and some few other trifling differences, now produced an open rupture between HENRY, and *Francis*. War was declared, and a few forces sent over under Sir John Wallop.

371. **Catharine Parr wedded.** — HENRY, having become weary of his widowhood, now married *Catharine Parr*, widow to Neville, Lord Latimer. She was secretly partial to the reforming doctrines, which gave great joy to the Protestant party.

372. **Cranmer in danger.** — The Romanists were somewhat dismayed, and immediately laid a plan for the overthrow of *Cranmer*. Dr. London, formerly a friend of Cromwell's, and an advocate of the new opinions, but now a truckler to the Papal party, laid a charge of heresy against a few men of Windsor for having in their possession books against the 'Six Artieles.' They were *Pearson* a priest, *Testwood*, *Marbeck*, and *Filmer*. Through the influence of *Gardiner*, they were condemned, and, with the exception of *Marbeck*, publicly burnt. Dr. London, and his attorney *Simonds*, contemplated other aceusations involving certain high individuals about the court; but their documents being intercepted, they themselves were

371. Whom did Henry marry after Catharine Howard? What was the religious bias of Catharine Parr? 372. What charge was made against certain men of Windsor? by whom? how did it end? What occurred subsequently to Dr. London, and his attorney? What charges were at this time got up against Cranmer? What share had Gardiner in the matter? What was the conduct of the king? and of Cranmer?

convicted of perjury, and publicly exhibited in the pillory, and about the streets. *Dr. London* was so affected by this disgrace that he died soon after. At the instance of *Gardiner*, *Dr. London* had procured some informers to inculcate and his chaplains, in the charge of heresy; and the articles of proof were sent to the King, whose ear, a little before, had been poisoned against the Archbishop by the crafty *Gardiner*. *Cranmer* was sent for by *HENRY*, and all the documents laid before him; but the real affection of the monarch for his amiable adviser, and *Cranmer's* honest sincerity, and confidence in his King, turned the tables in his favour. The injured Archbishop, of too meek and Christian a spirit for retaliation or revenge, forgave his enemies, and suffered the affair to drop.

A. D. 1544.

373. *Laws affecting the Church.* — The Parliament now passed several important Acts; one (35 *Hen. VIII. c. 1.*), allowing the King to secure the Succession with such limitations as he might think proper, first to *Prince Edward*, and his heirs, or to the heirs of the King's present wife; then to the *Lady Mary*; and then to the *Lady Elizabeth*. Another (35 *Hen. VIII. c. 3.*), ratifying the King's Title of '*Henry VIII., by the Grace of God, King of England, France and Ireland, Defender of the Faith and of the Church of England, and also of Ireland, in earth the Supreme Head.*' Another Act was passed through the influence of *Cranmer*, to mitigate the severities of the Act of the '*Six Articles*;' by which (35 *Hen. VIII. c. 5.*) there was

373. What was the act of succession respecting *Prince Edward*, and the two Princesses? *What other act was passed through Cranmer's influence to mitigate the severities of the 'Six Articles Act'?*

to be no imprisonment without the King's warrant; no accusation upon a Sermon after forty days; and none upon words spoken after a year. By *another Act*, (35 *Hen. VIII. c. 16.*), a Commission was appointed to revise the *Ecclesiastical laws*.

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374. *Regency.*—HENRY now became engaged in a war with France in conjunction with the Emperor, and in another with Scotland: he made preparations for passing over to the Continent in person, appointing the *Queen* as Regent during his absence, with the assistance of *Cranmer*, and *Lord Wriothesley*, the keeper of the seals during the illness of Sir Thomas Audley, and at whose death, shortly after, he succeeded as Chancellor; he was a Papist, however; but his bias was counterbalanced by the appointment of *Dr. Petre*, a friend of *Cranmer's* and a Protestant, as Secretary of State: in addition to these, the Earl of Hertford had a post in the Regency.

375. *Litany in English.*—The King also desired *Cranmer* to translate the *Litany*, and a few Prayers into English for the benefit of the people: it very much resembled the present one, except that there were the invocation of Saints, and Angels, and the petition—‘from the tyranny of the bishop of Rome, and all his detestable enormities;’ this followed the word ‘*conspiracy*.’ there were also added some devotional Prayers, Psalms, and an Exposition or paraphrase of the Lord's Prayer.

376. *The War.*—The King proceeded to France, and obtained possession of *Boulogne*; but finding the Emperor fail in his assistance, he returned home satisfied with this limited piece of success. He would

374. Who were in the Regency when the King went to the French war? 375. What did *Cranmer* do to the *Litany* at the King's desire? 376. What prevented Henry from breaking with the Emperor on his failing to give him the promised assistance in his French war?

have quarrelled with Charles V. had HENRY VIII.
 it not been for the approach of the Paul III.
 GENERAL COUNCIL, which was now Cranmer.
 appointed to be held at Trent next year; and
 HENRY was desirous of his friendship at this
 juncture, lest the Pope, seconded as he now was
 by his legate, *Cardinal Pole*, might procure some
 injurious decree against him. The war in Scotland
 was somewhat unsuccessful.

A. D. 1545.

377. *Reformers encouraged.* — This year brought with it great encouragement to the Reformers, by the preferment of several divines favourable to the Protestant cause. *Lee*, Archbishop of York, being dead, his place was supplied by *Holgate*; *Kitching* (or Kitchen) succeeded Holgate in Llandaff; *Heath* was removed from Rochester to Worcester; *Holbeach* went to Rochester; *Sampson*, to Lichfield and Coventry; and *Day* supplied Sampson's place in Chichester. The *King's Primer*, or a 'Book of 'Common Prayer' in English, was published by authority; and is said to have been the compilation of the new Queen.

378. *Scotland.* — The Reformation had been introduced into Scotland, in 1528; and now followed persecution. *Patrick Hamilton*, and *Wishart* who had been educated in Cambridge, were brought to the stake through the influence of *Cardinal Beaton*, the legate there; but the Roman prelate soon after met his own death, having been assassinated by some of his enemies, of which he had very many on account of his tyranny and overbearing insolence. The Reforming party now took up arms against

377. What great preferments in 1545 gave considerable encouragement to the Reformers? When was the 'King's Primer' first published? 378. What was the fate of Hamilton, and Wishart? Of Cardinal Beaton?

the government: and the renowned HENRY VIII.
John Knox began his preaching. Paul III.
Cranmer.

379. *Other Houses suppressed.*—In the Parliament of this year all Colleges, chantries, fraternities, &c., were made over to the King; the *two Universities*, however, were excepted (37 *Hen. VIII. c. 4.*): thus completing the suppression of Religious Houses so energetically begun and carried on by the indefatigable Cromwell.

380. *Visitation of the Monasteries.*—The *first Visitation* took place in October A.D. 1535. Enquiry was made as to their foundation? their statutes? their discipline? their worship? their vows? how their heads were chosen? their revenues managed? their duties performed? their time occupied? also, whether they lived according to the severities of their order? what hospitality was observed? what benefices they had, and how disposed of? how Nunneries were conducted? what was the state of their morality? &c. &c. The Visitors also were empowered to punish offenders, or cite them before the Visitor General, and to impose certain rules for their observance, and enforce on them the Royal Supremacy. The consequence of these enquiries was such a display of vice, corruption, knavery, and debauchery, that the public voice called for their reformation, and the avarice of the court for their suppression. The effect of this determination was, that in:—

1535. After the *first Visitation*, three houses surrendered. (See *par. 324.*)

1536. Four other houses surrendered; and the suppression of all the *Smaller Monasteries*, whose incomes were under £200., was ordered by Act of Parliament. From this, 375 fell in to the King. (See *par. 327.*)

1537. Another *Visitation* was set on foot, which led to the surrender of many of the *Larger Monasteries*. (See *par. 338.*)

379. What was the final measure for the suppression of religious houses? 380. *When, and in what way, did the dissolution of monasteries take place? Give an account of the steps by which the religious houses came into the hands of Henry VIII.*

1539. An *Act* for the seizure and suppression of the remaining Monasteries; and confirming those lately dissolved; granting also their revenues to the King. (See *par.* 346.). HENRY VIII.
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1540. The *Knights of St John of Jerusalem* suppressed, and their property confiscated to the King. (See *par.* 354.).
1542. Some *Hospitals* resigned, and their statutes annulled.
1545. The surrender of all *Colleges, Chapels, Chuntries,* and *Hospitals* to the King (*Oxford* and *Cambridge* excepted). (See *par.* 379.).

381. **Houses spared.**—There were some few of the religious houses, against which it is said the Visitors could bring no charges of vice, and immorality; among which were the Nunneries of *Polesworth* in Warwickshire, and of *Godstow* in Oxfordshire, and the abbeys of *St Edmondsbury, Tewkesbury,* and *St Alban's*.* And by the intercession of Sir Richard Gresham, *St Bartholomew's* and *St Thomas's Hospitals* in London were preserved.

382. **Number and Value of the Houses.**—The whole number of religious houses suppressed amounted to about 930—of the larger 555, of the smaller 375.—And the total sum of their revenues reached to about £172,914. per annum: of this sum, the larger monasteries yielded £142,914., and the smaller £30,000. The Benedictines were the largest sufferers, losing 186 houses; then the Austins, who lost 173 houses; and next the Cistercians, who lost 101 houses: the Knights of St John were the next.

From '*Tanner's Notitia*,' edited by Nasmith, we have the following account of the revenue and number of the suppressed Monasteries:—

No. of Houses.	Orders.	Revenue.		
		£.	s.	d.
186	Benedictines	65,877	14	0
20	Cluniacs	4,972	9	2½
9	Carthusians.....	2,947	15	4¼
101	Cistercians	18,691	12	6
316	Carried forward	92,489	11	0¾

381. *What were the principal houses against which it is recorded the Visitors could bring no charges?* 382. *What was the amount in number, and value of the religious houses that were suppressed?*

* See *Strype's Eccl. Memoirs*, 393.

No. of Houses.	Orders.	Revenue.		
		£.	s.	d.
316	<i>Brought forward</i>	92,489	11	0 $\frac{3}{4}$
173	Austins	33,027	1	11
32	Premonstratensians	4,807	14	1
25	Gilbertins	2,421	13	9
3	Fontevraud Nuns	825	8	6 $\frac{1}{2}$
3	Minorettes	548	10	6
1	Bridgettines	1,731	8	9 $\frac{3}{4}$
2	Bonhommes	859	5	11 $\frac{3}{4}$
	Knights Hospitalers	5,394	6	5 $\frac{1}{4}$
	Friars	809	11	8 $\frac{1}{4}$
<hr/> 555	Larger Houses	142,914	12	9 $\frac{1}{4}$
375	Smaller Houses	30,000	0	0
<hr/> 930		<hr/> £172,914	12	9 $\frac{1}{4}$

383. **Application of the Property.** — The ostensible objects for which the vast revenues of these Houses were given to the King were the erection of *new Bishoprics*, establishing some useful endowments, and the construction of harbours: it resulted, however, in the erection of only *six bishoprics*, viz.; Bristol, Chester, Gloucester, Oxford, Peterborough, and Westminster: *fifteen Chapters*, viz.; Bristol, Canterbury, Carlisle, Chester, Durham, Ely, Gloucester, Norwich, Peterborough, Rochester, Westminster, Winchester, Windsor, Worcester, and Wolverhampton: *two Colleges*, viz.; Trinity College, Cambridge, and Christ Church, Oxford; besides Christ's College, Newgate; and *several Grammar Schools*, and *Hospitals*. What was done for the improvement and construction of harbours, and other public works, is not known.

384. **The Result.** — The immediate result of this measure, in addition to what has been previously observed (in *par.* 383.) was the enriching of court favourites, and spendthrifts, at the expense of the Church, as well as to the injury of the poor, and the industrious agricultural tenantry throughout the country: thus originating *Lay Impropriation*. The upper classes also lost the means of providing for their younger children, and pensioning off their superannuated attendants. Leases were destroyed,

383. *What were the ostensible objects for which they were granted to the crown? and how far were those objects realized?* 384. *What was the immediate, and what was the ultimate result of this measure? What is the meaning of Impropriation?*

rents raised, tenants oppressed, and the labourer out of employment. Moreover, the new Lay Impropriators reduced the stipends of their Vicars, and Curates, to the lowest rate; and to save the pensions upon the property, the monks were put into the small livings. Many a presentation to a living was given to a surveyor, a steward, a gardener, a falconer, to goldsmiths, builders, and other traders, at the caprice of the patron. There was, it is said, *an ultimate good* resulting from all this: so vast a property, passing from a slumbering and inactive body into the hands of active and busy possessors, gave increased stimulus to trade, commerce, and internal industry, which soon led to the development of the great power and resources of the kingdom, and placed it on that pinnacle of greatness in the scale of nations, which England by the permission of an Almighty Providence now enjoys.

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A. D. 1546.

385. The earliest event of importance this year was the death of the celebrated reformer, *Martin Luther*:—

Martin Luther was born at *Eisleben*, in Lower Saxony, in 1483.: his early education was at a school in *Madgeburg*, afterwards at *Eisenach*, and finally at the University of *Erfurt* (1501), where he took his degree (1503): his father intended him for the law, but his own prejudices led him to choose a monastic life, and he accordingly entered an Augustinian monastery at *Erfurt* (1505). While here, he became impressed with the utter uselessness of ascetic exercises, and looked for salvation only by faith in Christ. In 1507. he took priest's orders, and in the following year (1508) was appointed Professor of Philosophy in the University of *Wittemberg*; and now he began to throw off the trammels of the schools, and assert the right of reason. He was sent on a deputation to the Pope (*Leo X.*) in 1510, when originated his disgust at the abuses and corruptions of the Roman Church. He returned, and took his degree of Doctor in Divinity, (1512), and exhibited wonderful eloquence, and a profound knowledge of Scripture truth. The disgraceful sale of indulgences

385. When did *Martin Luther* flourish? When, die? Give a sketch of *Luther's* life, and progress?

by *Tetzel*, drew from Luther ninety-five arguments against the Papacy (1517). They were condemned as heretical by the Pope's legate (*Cajetan*) at *Augsburg* (1518); but *Luther* would not recant. He held a conference with *Miltitz*, and afterwards in conjunction with *Carlostadt* disputed with *Eck* at *Leipsic*, and at last denied the Pope's supremacy (1519): he, in the same year, published his 'Commentary on the *Epistle to the Galatians*.' *Luther* was now excommunicated (1519): he however burnt the Papal bull, and denounced the Pope as 'Antichrist.' He next presented himself at the *Diet of Worms* (1521), in defence of his opinions, but he was condemned by an especial edict, and escaped to *Wartburg* under the protection of the Elector, *Frederic*; where he set about his translation of the Bible: the *New Testament* he here completed; and soon after (1522), it was published at *Wittenberg*. He next wrote against *Henry VIII*'s treatise on the Seven Sacraments. *Luther* now abandoned the monastic life (1524), and opposed *Carlostadt*'s opinion on the Sacrament, declaring his own view of *Consubstantiation*. He next married *Catharine de Bora*, lately a nun (1525), by whom he had three sons; and wrote a treatise, '*De servo arbitrio*,' in answer to *Erasmus*. He next published a German Liturgy (1526); and soon after, joined in the *Protest* put in by the reforming princes against the edicts of the *Diet at Spire* (1529). His doctrines were embodied into certain articles called the '*Articles of Torgau*' (1530), which were enlarged by *Melancthon* in the same year into the celebrated '*Confession of Augsburg*.' *Luther* subsequently wrote against *Masses*; and on the *Apostles' Creed*; and a few expositions of parts of Scripture (1533): in the next year was published his translation of the Bible complete (1534). He had also a long controversy with *Agricola* of *Eisleben* against *Antinomianism* (1538). At length, after writing various other treatises, worn out more by labour than age, this illustrious man died at his native place, Feb. 18th, 1546.

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386. **Persecution.** — Fresh persecutions were now set on foot against those who denied the '*corporal presence*,' and otherwise became obnoxious to the Six Articles. *Shaxton* was accused of denying the

386. What accusation was brought against *Shaxton*? What was his conduct? What befel *Anne Ascough*?

‘corporal presence,’ and condemned HENRY VIII. to be burnt; but he recanted, and Paul III. escaped. Anne Ascough (Askew), a Cranmer. gentlewoman of good family, and in great favour with the Queen, was also indicted on the same charge; she recanted at first, and was set at liberty; but when re-committed on some similar charge, she refused to abjure. The persecuting Chancellor (*Wriothesley*), and his Papistical party, thought to implicate through her certain high-persons at Court, and *Anne Ascough* was therefore put to the rack; the barbarous *Wriothesley* even applied his own hands to increase the torture. Nothing however was gained from her, and she was condemned to be burnt; *others* suffered with her, and the apostate *Shaxton* had the mortification to have to preach the sermon at the execution.

387. *Cranmer and the Queen in danger.*—*Cranmer* did not escape the virulence of these enemies to the reformation; he was openly accused to the King of being the fountain-head of all the heresy in the kingdom. *Henry's* partiality for the faithful Primate was not to be shaken, he furnished him with a ring as a token of appeal to himself if necessary; yet to bring *Cranmer's* enemies to a sense of shame, the King suffered them to proceed to a certain length, and then exposed their machinations, and rebuked their vindictiveness. Even the *Queen* was in like jeopardy with *Cranmer*, and narrowly escaped a violent death. She had been prone to argue with the King in behalf of the Reforming doctrines, which, as HENRY advanced in years, became troublesome, and objectionable. *Gardiner*, and *Wriothesley*, seized the opportunity thus presented by the King's peevishness, and the Queen's disfavour, to accuse her of denying the

387. What accusation was brought against *Cranmer*? and afterwards against the *Queen*? How did they escape?

‘corporal presence,’ and of being in fact a general supporter of heresy; the tyrannical King at once gave his consent to her impeachment, and her committal to the Tower. She accidentally, however, discovered the plot before it was brought to maturity, and the impeachment completed; and by feigned explanations, and great dexterity she warded off her impending danger, and turned the tables against Gardiner, who never regained the royal favour.

388. The Council of Trent was now holding its first sitting (A. D. 1545—6.), to repress Lutheranism, reform the Church, and declare its Faith, but it consumed three sessions in mere preliminaries; and was attended at present by about 50 Cardinal Legates. HENRY at the same time entered into a treaty with the King of France to alter the service of the Mass into a *Communion*; and Cranmer was directed to prepare a form of Service; the two Kings, however, did not live to carry out their design.

389. Fall of Norfolk. — The year closed with a violent rupture between the noble families of the Howards, and the Seymours. The Earl of Hertford (Seymour), who was the maternal uncle of *Prince Edward*, dreaded the influence of his powerful rival, the Duke of Norfolk (Howard), in the Regency of the young Prince, whose accession was soon expected. He therefore aimed at the removal of the Howard family by some means or other before HENRY’S death; the King also had a dread of this rivalry on the same account. Hertford set spies to work, and succeeded in getting up an accusation of treason against the Duke of Norfolk, and his son, the Earl of Surrey, and they were both committed to the Tower to await their trial.

388. What was the intention of the Kings of England, and France, in respect of the Mass? When did the *Council of Trent* hold its first sitting? 389. What was the issue of the rupture between the Howards, and the Seymours?

A. D. 1547.

390. **Surrey beheaded.**—The *Earl of* HENRY VIII. *Surrey* was the first to be impeached, Paul III. for he was most to be dreaded on *Cranmer*. account of his talent, energy, and wealth; he was found guilty of treason for having borne the royal arms of *Edward the Confessor*, and was executed on the 19th of January. A bill of attainder was next introduced into parliament against the aged *Duke of Norfolk*; the bill was hurried through both houses, for the King was dangerously ill: the royal assent was given by commission (Jan. 27th), and the Duke's execution ordered to be the first thing on the morrow; but before morning came HENRY VIIIth was *dead*, and *Norfolk* was, in consequence, respited, yet remained in confinement.

391. **Henry VIIIth's Death.**—The King was in the 56th year of his age, and the 38th of his reign; and on his death-bed received the consolations of religion from *Cranmer* at his own request. Jan. 28th, 1547. He was buried in St George's, Windsor, and was succeeded by his son, the young *Prince Edward*, a favourer of the Reformation. The French monarch *Francis Ist* died in March following; and was succeeded by *Henry II.* on the throne of France.

392. **Doctrine.**—During the reign of HENRY *three works* were published by authority advancing the Reformation of the English Church, and they give some idea of the standard of faith during, and at the close of this King's reign; viz. (1) — '*Articles devised by the Kinges Highnes Magestie, to stablyshe Christen quietness, and unitie amonge us,*' in 1536. — (2) '*The Bishop's Book,* or '*The Godly and pious Institution of a Christian man,*'

390. What was the fate of the Earl of Surrey? How did the Duke of Norfolk escape the sentence of death? 391. When did Henry VIII. die? 392. What were the chief works relating to the Reformation published by authority under Henry VIII.?

in 1537.—and (3) *The King's Book*, or '*A necessary Doctrine and Erudition for any Christian man*,' in 1543. To which may be added the *King's Primer*. A comparison of these enables us to trace in some measure the progress of the reforming doctrines.

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393. The *Articles* put forward by the King were ten in number, five relating to Doctrine, and five to Ceremonies, and were the first confession of faith after the English Church had separated from Rome, (see par. 334.); they were inserted almost verbatim in the '*Bishop's Book*,' and transferred thence with a few alterations and additions into the '*King's Book*;' by which we perceive that the Reformation was rather retrograde than progressive. Taking the '*Ten Articles*,' the '*Bishop's Book*,' and the '*King's Book*,' together, they successively explain the Creed, the Seven Sacraments, the Ten Commandments, the Lord's Prayer, the Ave Maria, the nature of Free Will, Justification, Good Works, and Prayers for the Dead. In them the *Scriptures*, the *three Creeds*, and the decrees of the first four *General Councils* bearing upon them, were made the standards of faith: the Romish Church added to this, *tradition*, and an implicit faith in the teaching of the Church. *Justification* was declared to be the free gift of God by faith only through the merits of Christ; *Good Works* were made necessary to salvation, but not to justification, and these Good Works were said to consist rather in justice, mercy, and charity, than in image-worship, invocation of saints, or honour to priests; they included outward corporeal works, and inward spiritual works. The *Bishop's Book* allowed the Good Works of saints to benefit the whole body of Christians, and is much fuller on this subject than the *King's Book*: the *Bishop's Book* considered *Christ's sufferings* as propitiatory, the *King's Book* only exemplary. There were also to be repentance (or *penance*), consisting of *contrition*, *confession*, steadfast purposes of amendment, and true *faith*; but this faith was divided into (a) a belief of the truth of the Gospel, and (b) submission to

393. Give some account of the '*Bishop's Book*,' and the '*King's Book*.' What was the nature of their contents? And trace briefly the course of the Reformation as reflected in them. What was the change in respect of the doctrine of justification during this reign? of original sin? Of the

the will of God; which included hope, love, and obedience. And further, they declared that neither charity, nor faith were the cause of *justification*, for that was only to be ascribed to the merits of Christ; whereas the Romanists rested faith on an implicit belief in the teaching of the Church. — *Original sin* was admitted, and the corruption of man's heart said to be always remaining in him: the *Bishop's Book* is fuller on this than the *King's Book*. *Free-will* is explained in the *King's Book*, and very much in conformity with our Article: it is not in the *Bishop's Book*. *Predestination* was admitted in the *Bishop's Book*, but all inquisitiveness in the doctrine was condemned. *Grace* was said to be offered to all men. The *King's Book* did not enforce *Predestination*, as being obscure. The *Authority of the Church* was upheld as having the independent right to ordain what she considered necessary; there was a leaning however towards a communion with Rome. *Prayers, Masses, and exequies for departed souls* they thought good; the *King's Book* says 'for the quick and the dead;' but they were not to be abused to particular places, or before particular images. By the *King's Book*, *Purgatory* was not to be a subject of argument because of its uncertain existence, and Scripture not having declared where, or what the dead suffered. The use of *Images* was admitted in the *Bishop's Book* as helps, or books for the unlearned; and prayers and adorations might be made *before* them, but not to them, the worship was to God; hence a preference of one image to another, and consequent *pilgrimages*, were condemned. The *invocation of Saints* was admitted, under the notion of their being intercessors, but they were not to be prayed to for blessings: in the '*Articles*' addresses were allowed to them to advance our prayers. The *King's Book* omits the subjects of devotion to images, saints, and masses for the dead. The *five Sacraments* are explained in the *King's Book*, but not in the *Bishop's Book*. *Transubstantiation*, and the denial of the *cup* to the laity, are enforced in the *King's Book*; where is added 'the substance of the bread and wine do not remain after consecration;' but in the '*Articles*,' and *Bishop's Book*, a wider latitude was admitted. *Baptism* was held

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authority of the Church? Of the condition of the soul after death? Of the use of Images? Of Prayers to saints? Of the Eucharist?

necessary to salvation. In the *King's Book*, *Auricular Confession* was required as useful; and *Penance* (repentance) declared necessary, provided the reliance was on the merits of Christ, and then the priest's *absolution* would be beneficial. *Orders* are allowed in the *Bishop's Book* and *King's Book* to be but two, Priests, and Deacons. In the *Bishop's Book*, Bishops are not considered a divine institution: and the *Papal Supremacy* is completely rejected. *Confirmation* was admitted as being profitable, but not necessary to salvation; the *chrism* was also retained. *Extreme Unction* was affirmed to have been commanded by the Apostles. *Matrimony* is considered in the *Bishop's Book* to be commanded in some by God, and left free to all; in the *King's Book*, there is an additional clause excepting priests, and others under vows of celibacy. The *celibacy of the Clergy* is omitted in the *Bishop's Book*, and only incidentally noticed in the *King's Book*. The *Royal Supremacy* is more strenuously enforced in the *King's Book* than in the *Bishop's Book*.

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394. After matters of doctrine, and the *Apostles' Creed*, the *Ten Commandments* were then explained; in the *second Commandment*, the *Bishop's Book* says, 'by these words we are utterly forbidden to make or to have any similitude or image, to the intent to bow down to it and worship it, &c.; in the *King's Book* it reads 'by these words we be *not* forbidden to make or to have similitudes or images, but only we be forbidden to make or to have them to the intent to do godly honor to them, as in *Lev. xxvi.*' Then was the *Lord's Prayer* explained; and in the *King's Book* the unlearned were required to say the *Paternoster* in the vulgar tongue. Then came the *Ave Maria*, and the remark that the blessed Virgin is not an object of worship. After which were expositions of *Free-will*, *Justification*, and *Good Works*, in the *King's Book*, but not in the *Bishop's Book*. After these things certain ceremonies were enjoined; but the *King's Book* had in addition, consecrating the *font*, the *chalice*, the *corporal*, the *altar*, and some other benedictions, and exorcisms.

395. The Bible. — Passing over the Translation of the *Psalter* by Richard Rolle, hermit of Hampole in the

394. What matters besides doctrine were explained in these works? 395. State the circumstances connected with the several translations of the Bible during the reign of Henry VIII.

13th century; and a Version of a large portion of the *New Testament* of the same period; as well as *Wickliffe's* translation of the Latin Vulgate, 1380.; we come

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to the printing of the HOLY SCRIPTURES: — the first appearance was that of the *New Testament* translated by *Tyndale*, aided by Joy, and Constantine; it was printed in Antwerp in 1526, and brought over to England; *Fisher*, and *More* bought up all the copies they could, and had them publicly burnt. *Tyndale* reprinted it with some improvements in 1530, and these again were burnt by order of the Star Chamber. This translation was prohibited by the same Court in the following year, and was a third time burnt. *Miles Coverdale*, the associate of *Tyndale*, had the honor of completing the entire Bible, which he published in 1535. In 1537, a new edition of the Bible was published, edited by *Rogers*, who had the assistance of *Coverdale*: it was known as *Matthew's Bible*. This Bible was revised, and reprinted in 1538: it commenced in Paris, but the inquisition compelled the printers to desist, and it was completed in London, and had the Royal licence; it was printed by *Nicholson*, and in the year following (1539) by *Taverner*. Soon after many of the copies were bought up, and burnt. In 1540, however *Cranmer's Great Bible* appeared, which obtained the royal sanction, and was ordered to be set up in churches. It was a revised edition of *Matthew's Bible*, and was printed at Paris under the auspices of *Cromwell*, *Coverdale*, and Archdeacon *Bonner*, (afterwards Bishop) who assisted in its production. After the death of *Cromwell*, certain of the bishops prevailed over the King to prohibit the reading of the Bible, on the plea of there being many inaccuracies in it; hence in 1543 it was again suppressed.—*Strype's Memoirs*, b. i. c. 21.

396. *Primers*. — In addition to the preceding works appeared the *King's Primer* (in 1545), the first published by authority; it was a reprint of the second edition of *Marshall's Primer* of 1535, with certain omissions and alterations. It was intended as a first book of prayer and devotion: and contained a general Confession of sins; instructions for ordinary prayer, and for the Ave Maria; an exposition of the Lord Prayer; with the Matins, Evensong, and

396. What was the nature of the King's Primer?

Litany in English; a Dirge, a kind of service for the dead: the seven penitential Psalms; the history of our Saviour from St John's Gospel; concluding with several excellent prayers for various occasions. It contained also the Creed, Lord's Prayer, and Ten Commandments in the vulgar tongue.

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*Summary of the Reign of Henry VIII.—38 years,
from A. D. 1509 to 1547.*

397. HENRY VIII. succeeded to the throne A. D. 1509; six weeks after his accession, he married *Catharine*, his brother Arthur's widow, having previously obtained a dispensation from Pope *Julius II.* against all ecclesiastical censures that such a proceeding might call forth. Continual struggles soon arose between the ecclesiastical and civil authorities respecting jurisdiction over the Clergy, which resulted in the abridgment of the privilege of 'benefit of clergy.' (1513). A slight attempt was made by *Wolsey* under the authority of a bull from *Leo X.* to reform the practices of ecclesiastics, and a few monasteries were then suppressed. (1519). Shortly after, the King entered the arena of controversy by writing a tract against *Luther*, which procured for him the title of '*Defender of the Faith.*' (1521). But it was not long before Henry began to entertain scruples respecting the legality of his marriage with *Catharine*; which was strengthened by the objection of Spain and France to any matrimonial alliance with the Princess *Mary* on the plea of illegitimacy, in consequence of such marriage. The King therefore desired a *divorce*, the cause was tried at home before the Romish Legates without coming to a decision (1529), and was thence transferred to Rome. The procrastination and duplicity of the Papal court determined Henry to find a more expeditious way of deciding the question. *Wolsey* for his lukewarmness fell into disgrace, and was impeached. At length under the advice of *Cranmer*, the several Universities at home and abroad were called on to give their opinion on the case: they, in answer, declared the marriage illegal. The King now determined to set the Papal power at defiance. *Convocation* having allowed the divorce (1533), Henry married *Anne Boleyn*, and in the same year sentence of divorce was formally pronounced

397. Give a summary of the reign of Henry VIII?

by *Cranmer*, now Archbishop of Canterbury; notwithstanding, Pope *Clement VII.* declared against it. The determined opposition of the King to the papal authority, and all who abetted it, induced the clergy in *convocation* to acknowledge the *Royal Supremacy* with the limitation '*so far as the laws of Christ will allow,*' (1531):—This title was recognized by Parliament in the '*Submission of the Clergy*' Act, (1534); which may be considered as the date of our separation from the Romish Church. Bishop Fisher, Sir Thomas More, and a few others of inferior standing, refused to acknowledge the Royal Supremacy, and were in consequence beheaded, 1535. The Monks and Friars, who were a kind of standing army to the Pope, were the chief opponents to this measure: the King therefore contemplated the suppression of the monasteries, and gave orders for a General *Visitation* of those establishments to sanction by the discovery and exposure of their profligacy and abuses such an important step. In the course of a few years (1535—1540) they were dissolved, and their revenues seized, and appropriated by the King. *Thomas Cromwell*, the Visitor-General, was the chief instrument in these proceedings; and with *Cranmer*, these two became the great promoters of the Reformation. Through their joint influence, *Articles* were promulgated declaring the Scriptures and the three Creeds to be the 'rule of faith,' (1536.) Translations of the *Bible* were ordered to be circulated throughout the kingdom; the people to be taught the Lord's Prayer, the Ten Commandments, and the Apostles' Creed in the Vulgar tongue. The '*BISHOP'S BOOK,*' or the Godly and pious Institution of a Christian Man,' was published (1537); and six years after, appeared by royal authority the '*KING'S BOOK,*' or the Necessary Doctrine and Erudition of any Christian Man,' (1543): then followed the publication of the *Litany* in English (1544), and the '*King's Primer,*' or a 'Book of Common Prayer,' (1545). Other circumstances favourable to the Reformation were the advocacy of Queen *Anne Boleyn*, and subsequently that of Queen *Catharine Parr*; to which may be added the preferment of several pious and enlightened men to bishoprics; the insurrection of the '*Pilgrimage of Grace,*' (1536); and lastly, though not least with such a temperament as *Henry VIIIth's*, the citation of the King by the Pope (*Paul III.*) to appear before a General Council at Mantua, and the bull of excommunication against him for refusing to appear,

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(1538). The chief circumstances *adverse to the Reformation* were the prevalence of the superstitious errors of the Romish Church; the Act of the *Six Articles*

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(1539), enforcing the celibacy of the clergy, transubstantiation, auricular confession, &c.; the disgrace and execution of Cromwell; the marriage of *Catharine Howard*, and promotion of her relative the Duke of Norfolk, the chief lay patron of the Papal party; and the restrictions latterly imposed upon the reading of the Bible.

398. **State of Religion.** — Although indeed no wonderful advance had been made in the *Reformation* during the reign of HENRY VIII., yet England, by the rejection of the *Pope's supremacy*, the suppression of the *Monasteries*, and the circulation of the *Scriptures* in the vulgar tongue, had ceased to be a Popish country. HENRY was, doubtless, an educated man, and a man of good understanding; his natural disposition was liberal and generous, but the early acquisition of power taught him to become arbitrary and tyrannical: his will was law; and the flattery of courtiers made him vain, and dogmatic; his inheritance of vast wealth prompted him to extravagance, lust, and selfish dissipation, which degenerated into rapacity, and cruelty. All these qualities, however, fitted him to be the instrument, under Divine Providence, of rooting out the corruptions and abuses of the Papal power. The great facility with which this was effected may in some measure be ascribed to the dissemination of the *Scriptures* in the vulgar tongue, which overthrew the charm of infallibility and supremacy claimed by the See of Rome, and exposed its superstitions and idolatries. Although indeed Henry VIII. by asserting and establishing the Royal Supremacy as the temporal head of the Church, and by his edicts for the publication and general reading of the Bible, may be considered as a *Reformer*; yet in all other respects he was a bigoted *Romanist*. The invention of Printing lent its powerful aid in giving growth to literature,

398. What was the decided progress in the Reformation effected during the reign of Henry VIII? Give the character of Henry VIII. *To what may be ascribed the great facility with which the changes connected with the Papal power in England were brought about? What were the chief subjects of controversy among the advocates of the Reformation at the death of Henry VIII?*

and encouragement to learning, which awakened the minds of the people, and kindled an ardent desire for improvement, and reformation; and it wanted

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but the strong and resolute spirit of a monarch to lead the way; and this spirit, the passions, and tyranny of Henry VIII., readily supplied: he thus unintentionally paved the way for the full admission of the Reformation; although it was very far from his thoughts. But at this monarch's death, the *Seven Sacraments* of the Romish Church, the '*corporal presence*' in the Eucharist, the *denial of the cup* to the laity, *Auricular Confession*, the *celibacy of the clergy*, and almost the whole ceremonial of the *Mass*, and other ancient forms, were retained in the Church, and formed the chief subjects of controversy among the advocates of the Reformation. Yet, the *Doctrines* and *Ritual* of the Romish Church may be said in this reign to have been thoroughly *loosened* from their foundation, but not *removed*.

Edward VI.—A. D. 1547.

399. Duke of Somerset, Protector. — Edward VI. succeeded his father at the tender age of *ten* years: he was the issue of Queen *Jane* (Seymour), and was born October 12, 1537. The first proceeding was the appointment of the Earl of Hertford, (*Edward Seymour*), the King's maternal uncle, to the dignity of PROTECTOR of the kingdom, and governor of the King's person during his minority; restricted, however, to do nothing without the advice and consent of the fifteen appointed with him in the regency by the late King's will; which had nominated a Privy Council to assist in the management of state affairs. All that held offices were called on to swear allegiance to the new King, and the Prelates were required to take out new commissions; by which act they acknowledged that they held their bishopries during the King's pleasure. At the approach of the

399. Who was Edward VI? Who was made Protector? What were the first proceedings of this reign? Who were excepted from the general pardon?

coronation there was a large creation of Peers in conformity with Henry's last wish, by which the PROTECTOR, who was the leader of the Reforming party, was made *Duke of Somerset*; and Lord Wriothesley, the Chancellor, the leader of the Papal party, was created *Earl of Southampton*. *Gardiner* the greatest enemy of the Reformation, having incurred the displeasure of *Henry VIII.* was excluded by him from the Regency. EDWARD VI. was crowned February 20, when a general pardon was proclaimed, from which, however, the *Duke of Norfolk*, and *Cardinal Pole*, were excepted.

400. *Injunctions*.—The first proceeding in respect of religion was an order from the Privy Council at the instance of *Cranmer*, appointing certain Commissioners to make a *Visitation* of all England, in order to enquire into the ignorance and scandalous lives of the clergy, which were now much complained of, and to note the rites and ceremonies practised, and the doctrines taught. Bp. Ridley paved the way for this Visitation by preaching at the Chapel Royal against the use of images, holy water, indulgences, and Papal usurpations; this led, however, to the violent and unauthorized removal of images in various parts of the country; and called forth from the pen of *Gardiner* a defence of these superstitions. INJUNCTIONS however were issued to the commissioners, the same as those issued through *Cromwell* in the last reign; but with the addition — *that* all images, shrines with their coverings, tables, candlesticks, pictures, paintings, and other monuments of feigned miracles, idolatry and superstition, whether in walls, glass windows, or elsewhere, in churches or houses, should be removed and destroyed: *that* all processions, and pilgrimages should be discontinued: *that* the Creed,

Lord's Prayer, and Ten Commandments be repeated in English when there is no sermon; *that* the Epistle and Gospel be read in English at High-Mass, a chapter out of the English Bible at matins and even-song: *that* the English Litany be said or sung kneeling in the midst of the Church; *that* a comely and honest pulpit be erected in every parish Church for the preaching of God's word, either by Sermon or one of the Homilies lately put forth, every Sunday; and *that* the bidding prayer be used as prescribed. These *Injunctions* were to be observed by the clergy under the penalties of excommunication, sequestration or deprivation, according to the enormity of the case.—(*Cardwell's* Doc. Ann.—*Collier Ecc. Hist.* II. 6. 4.) During this Visitation, episcopal jurisdiction was suspended; and the bishops were required to preach at least four times in a year, and only in the cathedrals of their several dioceses, and to ordain none to Holy Orders but such as were duly qualified.

401. *Homilies.* — To provide for proper and correct teaching in points of faith and practice, adapted to the capacities of the people, the *First Book* of HOMILIES was published, under the direction of *Cranmer*; there were *twelve* in number. *Ridley*, who was appointed this year to the see of Rochester, *Latimer*, *Hopkins*, and *Becon* are said to have assisted *Cranmer*, in the compilation of these Homilies. Those on 'Salvation' (iii), 'Faith' (iv), and 'Good Works' (v), have been particularly ascribed to *Cranmer*; that against 'Brawling and contention' (xii), to *Latimer*; and that against 'Adultery' (xi), has been assigned to

401. *When was the first book of Homilies published, and what was its design? What bishops objected to these proceedings? What was done to them? What happened to Wriothesley?*

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Cranmer's Chaplain, *Thomas Becon*: EDWARD VI. the authority of the rest depends solely Paul III. on conjecture. They were ordered, in Cranmer. the Injunctions issued to the commissioners, to be read in Churches by such incumbents as could not write discourses of their own; and on 'any Sunday, and Holy-day, when there is no Sermon.' *Erasmus's Paraphrase of the New Testament* was also required to be set up in churches; the Gospels and the Acts were translated by *Nicholas Udall* under the patronage of the Queen Dowager, the *Bidding Prayer* before the Sermon was altered to nearly its present form, and the Lord's-day was to be religiously observed. *Pulpits* were also now set up in churches. Bishops *Gardiner*, and *Bonner*, objected to the proceedings of the Visitors, and to the HOMILIES, particularly the Homily on 'Salvation;' which *Gardiner* said had excluded charity from the work of justification. *Gardiner*, and *Bonner*, were for their refractoriness placed under confinement in the Fleet Prison. Lord *Wriothesley* had also been deprived of the Chancellorship for illegally putting his office in commission, and applying the Great Seal thereto without authority from the Privy Council.

402. *Scotch War*.—The PROTECTOR engaged in a war with Scotland, in which he was victorious, and consequently procured great eclat from the Reforming party.

403. *War of Smalcald*.—On the Continent, the Emperor had undertaken hostilities against the German Princes of the *Smalcaldic League* under a plea made to the Pope of extirpating heresy,—to the Germans, of putting down rebellion; but with the intention in his own mind of acquiring universal dominion. The Protestant Princes seeing the consequences of this union between the Pope and

402. What was the result of the War with Scotland?
 403. What hostilities were carried on against the Smal-

the Emperor, assembled at *Ratisbon*, and there having protested against the authority of the decrees of the Council of Trent, determined on resistance. The appeal to arms, however, ended in their overthrow; for *Maurice*, Duke of Saxony, betrayed the cause of his uncle *John Frederick*, the Elector, and his father-in-law *Philip*, Landgrave of Hesse, by deserting to the Emperor; the two princes were imprisoned, and *Maurice* rewarded for his perfidy by being made Elector of Saxony. Thus was *Lutheranism* threatened with extirpation; but at this turn of affairs, the Pope took alarm for the safety of Italy from the successes of Charles; and under the pretext of the plague which then manifested itself, removed the COUNCIL OF TRENT to *Bologna*; whence it was consequently dissolved. Calvin, Bullinger, and Melanchthon, seeing the favourable progress of the Reformation in England, sent an address to Edward, and offered to place him at the head of the Protestant League, but it was declined. The troubles in Germany forced many of the Reformers to quit their native country; some retired to England. At the invitation of Cranmer, *Peter Martyr*, and *Bernardinus Ochinus* came to visit the Archbishop at Lambeth: these were followed soon after by *Bucer*, *Tremellius*, and *Fagius*. Ochinus did not survive long after his arrival. Martyr obtained the appointment of Professor of Divinity at Oxford; and Bucer, Fagius, and Tremellius, went to Cambridge, where the former was appointed Professor of Divinity.

404. *Acts Repealed*. — CRANMER, disenthralled from the tyrannous caprice and subjection of *Henry*, and having the consent of the young King, and a

caldie league? What reformers fled into England at the invitation of Cranmer? 404. *What Acts were passed beneficial to the reformers at the beginning of the reign of*

powerful coadjutor in the *Protector*, EDWARD VI. determined now to push on the Paul III. Reformation with energy, yet at the Cranmer. same time slowly, and with caution. Parliament was now sitting, and through their interest several enactments were passed beneficial to the Reformers. The Act of the '*Six Articles*,' and those passed in the last reign making certain things treason or felony, as well as the severe laws against lollardy, were repealed (by 1 *Edw.* VI. c. 12.): in which act the upholding of the Pope's Supremacy was punished by confiscation of property for the first offence; for the second, by the penalties of præmunire; and the third offence was to be accounted treason. By another law (1 *Edw.* VI. c. 1.) Communion was to be administered to the laity in *both kinds*, and private Masses were forbidden. The subject of *private Masses* had been much argued lately in consequence of the late King having left £600. a year to the church at Windsor for priests to say daily mass for his soul; when living, *Henry* had shown his denial of their utility by the destruction of the Monasteries, which were supported by them, and also by his contemplated measure, in conjunction with the French monarch, of converting the *Mass* into a *Communion Service*. The decision of the Reforming party, now predominant in the state, prevailed in this important consideration.

405. **Election of Bishops.**—By another act, (1 *Edw.* VI. c. 2.) the *Election of Bishops* by *Conge d' elire* on the nomination of the King, and vested in the Chapters, was changed into nomination by the King's Letters Patent, upon which they were to

Edward VI? When was the statute of the *Six Articles* repealed? and by whose influence? What gave rise to a discussion on the subject of private Masses at the beginning of Edward the VIth's reign? 405. What Act was passed respecting the election of bishops? and

be consecrated; and all processes, or EDWARD VI. matters, not purely spiritual, were to Paul III. be carried on in the King's name Cranmer. instead of the Bishop's; and all transactions were to be done under the King's seal, instead of the Episcopal. This was followed by another statute (1 *Edw. VI. c. 14.*) granting to the King the Revenues of the remaining *Chantries, Fraternities, &c.*, not seized and absorbed by the late King. *Cranmer* in vain endeavoured to delay this measure till EDWARD came of age, in the hope that he might then be enabled to procure the application of their revenues as a fund for the benefit of the poorer clergy. The Roman party also were desirous of throwing out the bill, as the *Chantries* were great supporters of their doctrines of purgatory, and masses for the dead. But the private interests of the Protector, of some of the Executors of the late King, and others interested in the plunder, urged it on, and carried the bill through the House. The two Universities, and the foundations of Eton, and Winchester, were exempted from the operation of this Act; and there was a provision that the proceeds should be applied to the maintenance of Grammar Schools, and the increase of poor Vicarages: but upwards of 2400 of the benefactions went to liquidate the late King's debts, and to satisfy certain profligate courtiers.

406. *Reformation opposed.* — By legal measures was the Reformation carried forward; it had, however, much to contend against in the hold upon the people possessed by the ejected Monks, who had been put into the vacant livings by the '*Court of Augmentations*,' (which had been established for the management of the proceeds

the seizing of the remaining chantries, fraternities, &c.?
406. *What circumstances in the reign of Edward VI. were unfavourable to the interests and progress of the reformed Church?*

of the Monasteries granted for the augmentation of the King's income), in order to release the abbey lands granted to the nobility and others from the pensions chargeable upon them till these Monks should obtain preferment to a benefice: hence every opportunity was siezed to advance them into the vacant benefices. The hostility, therefore, of this vast body of the clergy materially retarded the progress of the Reformation; moreover, so low were the fees, and other church dues reduced, that few men of talent and education were desirous of entering Holy Orders. To these drawbacks must be added the opposition of the *Princess Mary*, and the Papal party headed by *Tonstal* bishop of Durham, *Bonner*, and *Gardiner*, who were desirous that things should remain in the state left by the late King, till EDWARD should be of age to act, and think, for himself.

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407. *Cranmer* now with the assent of Convocation procured certain orders in Council to be issued to put an end to several abuses, and superstitious ceremonies practised in the Church: *Candles* were forbidden to be caried on Candlemas day, *Ashes* on Ash-Wednesday, and *Palms* on Palm-Sunday: no one was allowed to *preach* without a licence; and all *images* were to be removed from Churches, and Chapels.

408. **1st Communion Service.**—Next, a committee of bishops and divines examined the various Services of the Church: a new *Communion Office* for the public administration of the Lord's Supper was put forth, similar to what is now used; and differed from

407. What orders in Council did *Cranmer* cause to be issued to put an end to certain superstitious ceremonies?

408. What new office was put forth in respect of the Communion Service? *Mention some of the chief differ-*

the Roman method in that *auricular confession* was no longer compulsory, but optional: the holy sacrament was to be given in *both* kinds; there was to be no elevation of the Host; and the greater part of the service was in *English*; the Bread however was to be of the same form as had been previously used. The words at the distribution of the Elements were 'The body of our Lord &c.,...preserve thy body;' and, the 'blood of our Lord &c.,...preserve thy 'soul.'—This is known as the **FIRST COMMUNION OFFICE of Edward VI.**

409. **Cranmer's Catechism.**—These regulations were soon after followed by the publication of an **ENGLISH CATECHISM** by *Cranmer*. It was dedicated to the King, and entitled '*A short instruction to Christian Religion for the singular profit of children, and young people*;' it was not written in Question and Answer; but was a simple exposition of the Ten Commandments, the Creed, and the Lord's Prayer, and the two Sacraments. It was originally written in German for the youth of Norinberg (Nuremberg), and put into Latin by Justus Jonas, who was resident in the Archbishop's palace, and thence translated into English under the direction of *Cranmer*. In this book the first two commandments were united, although accompanied with a declaration that they were anciently divided: a third Sacrament was also added viz.: that of *Reconciliation* to God.

410. **English Liturgy.**—A general *Liturgy* or 'Book of Common Prayer' was also prepared by a Commission of twelve divines, at the head of whom was *Cranmer*, compiled from the different Romish

ences between the first Communion Service of Edward VI. and the Romish method. What alteration was made in the words of administration? 409. What was the nature of Cranmer's Catechism? 410. From what sources was the First Book of Common Prayer chiefly taken?

offices used in the kingdom, such as EDWARD VI.
 the Use of Bangor, of Hereford, Lin- Paul III.
 coln, Sarum, and York, and Hermann's Cranmer.
 Consultation. Whatever was unexceptionable was
 to be retained, and what was superstitious was
 to be laid aside; the prayers to saints, and the
 romantic legends were to be expunged, and all
 was to be in the English tongue; and so as to
 form an *Order for Morning and Evening Service*,
 the Administration of the Sacraments, and other
 Divine Offices.

The Commission comprized:—

Archbishop Cranmer.

Goodrich, bishop of Ely.

Holbeach, bp. of Lincoln.

Day, bp. of Chichester.

Skip, bp. of Hereford.

Thirlby, bp. of Westminster.

Ridley, bp. of Rochester.

May, Dean of St Paul's.

Taylor, Dean of Lincoln.

Haynes, Dean of Exeter.

Redmayn, Master of Trinity College, Cambridge.

Coxe, Dean of Christ Church, Oxford.

Robertson, Archdeacon of Leicester.

411. Gardiner imprisoned *again*. — During these proceedings *Gardiner*, who had lately been released from confinement by the Act of general pardon, got into fresh trouble. He was accused of countenancing opposition to the Royal proclamations put forth in order to advance the Reformation of the Church, and of animadverting on the recent alterations; he was consequently called upon to make a public declaration on the subjects in question in a Sermon from St Paul's cross. His arguments, however, proved his assent in all that had been done, except that he had asserted '*corporal presence*' in the Sacrament, which produced such disturbance,

411. What circumstances caused Gardiner's second commitment to the Tower?

as to end in his being confined in the Tower, where he remained during the rest of the reign. EDWARD VI.
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Cranmer.

412. Lord Seymour. — The *Protector*, and his brother *Lord Seymour*, the Lord high Admiral, had lately some little differences, occasioned by the latter having privately married the *Queen Dowager*, CATHARINE, and aiming at an equal share in the government with his brother. He endeavoured to obtain the appointment of Governor of the King's person, for which he was summoned before the Council, but he refused to attend; under the threat, however, of being sent to the Tower, he submitted to its decision, and the brothers became reconciled; but the ambition of *Lord Seymour* would not suffer him to remain long contented. His wife, the Queen Dowager, died soon after, but not without suspicion of being poisoned, and he immediately aspired to the hand of the *Princess Elizabeth*. The *Protector* returned to the seat of war in Scotland, which was somewhat formidable on account of the assistance given to the Scots by France. But in the following year the Admiral carried his ambitious projects so far that he was attainted of treason, condemned, and executed.

413. The Interim. — On the Continent we find, that after the defeat of the Protestant party, the Emperor convened a diet at *Augsburg*, where he required the Protestant princes to assent to the decision of the Council of Trent in respect of the religious differences then prevailing: *Maurice*, the Elector of Saxony, anxious for the release of his father-in-law, assented also. But when the Emperor saw that the removal of the Council from Trent to *Bologna*, and its consequent dissolution, put an indefinite period to its re-assembling, he determined in the *interval*, in order to preserve

412. What differences arose between the Protector, and his brother the Lord High Admiral? 413. Why was the Council of Trent transferred to Bologna? What was the 'Interim?' and why instituted?

peace in religious matters, that a formula should be drawn up, which should serve as a rule of faith and worship to the contending parties until a Council should be summoned. This being but a temporary appointment, and not of equal force with a permanent institution was called '*Formula ad interim*,' or emphatically, '*The Interim*.' This temporary compromise though more favourable to the interests of the Pontiff, yet was designed as an expression of the Emperor's anger against the Pope, as well as to accomplish some political movement.

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414. By the *Interim* (1) the 'Cup was allowed in the administration of the Lord's Supper, and (2) priests and clerks were permitted to enter into the married state; on the condition, however, in both these cases that such permission should endure only until the meeting of a General Council, when it might be confirmed, or annulled. This imperial creed, as may be supposed, satisfied neither party; but it was proclaimed by authority at a diet held at *Augsburg*, and maintained throughout the empire by force of arms. The *Lutheran* party, with Melancthon at their head, held a conference at *Leipsic* under the sanction of the Elector *Maurice*, who had hitherto continued neuter, to consider the matter; when, by way of reconciling parties, the *Interim* was admitted as a rule in things *indifferent* (rites, and ceremonies), but not in *essentials*. This decision created so great a schism among the Lutherans, as to place the cause of the Reformation in the most perilous and critical position, yet its enemies had not the tact to take advantage of it. The schism was called the '*Adiaphoristic controversy*' (from *ἀδιαφορος*, *indifferent*.).

A. D. 1549.

415. The First Liturgy. — This year commenced with the publishing of the LITURGY, and the passing of an Act (2 & 3 *Edw. VI. c. 1.*) entitled 'an Act for the *Uniformity of Divine Service*' establishing its authority, and requiring its adoption throughout the kingdom in the place of the ancient Latin *Mass*

414. What was allowed by the '*Interim*?' How did it satisfy the two parties? What was decided at the conference of *Leipsic*? What was the effect? 415. When was the first *Book of Common Prayer* published?

Book: all who refused to comply were to be imprisoned six months for the first offence, lose their benefices for the second, and endure perpetual imprisonment for the third. This statute is known as one of the '*Acts for Uniformity*;'* and this BOOK of COMMON PRAYER is called the *First Liturgy of Edward VI.* It comprised the public offices for Sundays, and Holy days; the services for the Communion, Baptism, Confirmation, Matrimony, Burial of the Dead, and a few others. It was somewhat similar to that now in use, except that it commenced with the Lord's Prayer, having none of the introductory sentences, nor the exhortation, confession, nor the absolution; and at the close of it there were no prayers for the King, Royal family, nor the Clergy. (a) The LITANY was inserted, and contained a petition against the *Papacy*, which is the only point in which it differs from our own, but there was no rubric directing its use on Sundays. The Litany, Collects, Epistles and Gospels following, were taken from the Salisbury Hours;—(b) The COMMUNION SERVICE of the preceding year was introduced with some slight alteration. The *Ten Commandments* were not inserted: but it began with an *Introit* or *sanctus*, *i.e.* a psalm chanted as the priest ascended to the altar. The praise of the *Virgin Mary* was omitted. At the consecration of the elements the priest made the *sign of the Cross*, and prayed that 'they might be sanctified with the Spirit of God;' the '*corporal presence*,' however, was not formally renounced. *Water* was ordered to be mixed with the wine: and at the time of communion, the *first clause* only of the sentences now used was adopted.—(c) In the BAPTISMAL SERVICE *exorcism* was used to expel the evil spirit, the child was then anointed on the head, and a prayer used for the unction of the Holy Spirit, and it was clothed in a white robe or Chrisom symbolical of innocence. The water was consecrated every month, and the child was dipped

What was required by the Act of Uniformity? What services were comprised in this Book of Common Prayer?

* The subsequent Acts for the Uniformity of Public Worship were 5 & 6 *Edw.* VI. c. 1.; 1 *Eliz.* c. 2. and 13 & 14 *Car.* II. c. 4.

three times:—(d) CONFIRMATION did not begin with the promise of the Catechumen, but was simply performed by the laying on of hands with prayers, and signing the cross on the forehead. The *Catechism* formed part of this Service, and comprised merely an exposition of the Creed, Lord's Prayer, and Ten Commandments.—(e) In the MARRIAGE SERVICE the sign of the cross was used on the forehead of the newly married persons, and at the putting on of the ring, money was also given to the bride.—(f) In the VISITATION OF THE SICK after referring to Tobias and Sarah (in the Apocrypha), the sick man was anointed, if he required it, either on the forehead or breast, accompanied with prayer, and the signing of the cross; and then followed the *absolution*, which was ordered to be used at all confessions.—(g) In the BURIAL SERVICE prayers were used for the deceased then buried, and for the dead generally; and a communion was directed.—*Rubrics* as to VESTMENTS were added, requiring in priests the *surplice* in parish Churches; when preaching, and in Cathedrals, the *hood* also: at the COMMUNION he was to wear a plain white albe, and a cope; the assisting minister, an albe and tunicle. The Bishop was to appear at the *Communion* with a pastoral staff, and to wear, with his rochet, a surplice or albe, and a cope. In respect of CEREMONIES, which will be found in the Preface of our Common Prayer Book, we read 'as touching kneeling, crossing, holding up hands, knocking upon the breast, and other gestures, they may be used or left, as every man's devotion serveth, without blame.' By the same Act, *Psalms* and *Hymns* were allowed to be adapted from the Bible for the use of singing. *Thomas Sternhold* arranged this year fifty-one Psalms into metre. Some say *Sternhold*, translated 37 only, and that the rest were by *Hopkins*, and others: those with W. W. were by *William Wisdom*. The Version, however, was not completed till the next reign.

EDWARD VI.
Paul III.
Cranmer.

416. Acts were also passed repealing the laws against the *Marriage of priests* (2 & 3 *Edw. VI.* c. 21.), and enforcing the observance of *Fast-days* (2 & 3 *Edw. VI.* c. 19.). By this last Act great encouragement was given to the fishing trade, for

416. What enactments were made in respect of the marriage of priests? and the observance of Fast-days?

during Lent, and on all Fridays, EDWARD VI. Saturdays, and Ember days meat Paul III. was forbidden, and fish only allowed Cranmer. under severe penalties. Another Act (3 & 4 Edw. VI. c. 10.) was passed for the putting away and abolishing of *Divers Books*, as Antiphoners, Missals, Grailes, &c., and *Images*. An *Ecclesiastical Visitation* was also appointed, to see that the Act of Uniformity was duly carried out, and to put an end to the many superstitious observances, which continued to be used; from their report the Book of Common Prayer was found to be universally received, except by a few of the Romish party, and the *Princess Mary*, who refused; the Council wrote to her on the matter, but by the interference of the Emperor she was for a short time indulged in her objection.

417. *Rites and Ceremonies, abuses in.* — Further injunctions were issued, 'requiring that no minister do counterfeit the Popish Mass,* as to kiss the Lord's Table; washing his fingers at every time in the Communion; blessing his eyes with the paten or Sudary; or crossing his head with the paten; shifting of the book from one place to another; laying down and licking the chalice of the Communion; holding up his fingers, hands, or thumbs joined towards his temples; breathing upon the bread or chalice; ringing or saering bells; or setting any light upon the Lord's Table at any time; and finally, to use no other ceremonies than are appointed in the King's Book of Common Prayer, or kneeling otherwise than is directed in the said book; and that no one be suffered to pray upon beads;† nor maintain purgatory,

417. What were the abuses practised in the matter of rites and ceremonies?

* The term *Mass* originally implied the whole of the Divine Service: in the Latin Church when the Catechumens, who were not allowed to remain during the performance of the eucharist, were dismissed, the phrase used was *Ite Missa est Concio*, (Go, the assembly is dissolved); and this expression was subsequently used at the dismissal of the whole congregation just before the Eucharist; whence the word *Mass* (from *Missa*) came to be afterwards used to denote the consecration of the bread and wine into the body and blood of Christ, and offering it as an expiatory sacrifice for the quick and dead.—*Bp. Short.*

† The *Rosary* of beads strung together, to assist the memory in repetition of prayers, has been assigned to the inventive mind of St Dominic, a great honourer of the Virgin; others ascribe it earlier. *Ten AVE MARIAS*, marked

invocation of Saints, the Six Articles, bead-rolls, images, relics, lights, holy bells, holy beads, holy water, palms, ashes, candles, sepulchres, paschals, creeping to the cross, hallowing of the Font, oil, chrism, altars, or any other such abuses and superstitions.'

EDWARD VI.
Paul III.
Cranmer.

418. **Public Disputations.** — In this year Public Disputations were held in Oxford and Cambridge on the subject of the 'corporal presence.' *Martyr* maintained at Oxford for four days before Dr. Coxe, Dean of Christ Church, and Vice-Chancellor, against his opponents these three propositions; (1) In the Sacrament of the Eucharist there is no transubstantiation of bread and wine into the body and blood of Christ; (2) The body and blood of Christ are not corporally nor carnally in or under the species of bread and wine; (3) the body and blood of Christ are united to the bread and wine Sacramentally. At Cambridge, *Bishop Ridley* and others maintained these two propositions against all opponents; — (1) Transubstantiation cannot be proved by the plain and manifest words of Scripture, nor necessarily collected from it; and it cannot be proved by the consent of the ancient fathers; (2) In the Lord's Supper there is none other oblation and sacrifice, than of a remembrance of Christ's death, and of Thanksgiving. In opposition to the Roman doctrine of *transubstantiation*, the Lutherans, as we find in the 'Augsburg Confession,' (*Art. 10.*), held *Consubstantiation*, i.e. *with* the bread and wine there were also the body and blood of Christ; the *Zuinglians* (or Helvetians) held that the body and blood of Christ were received by the faithful, and that the Sacrament was a *commemoration* of the

418. What was the nature of the public disputations held at Oxford and Cambridge this year? What were the various doctrines in respect of the 'real presence?'

by ten small beads, were followed by a larger bead indicating *PATERNOSTER*. The decade thus repeated *fifteen times* completed the round of mechanical devotion, and to which the Romanists ascribed the most wonderful benefits. *Bead* or *Bede* is a Saxon word for prayer.

death and sacrifice of Christ. There were others, however, who Calvin took a position between the Lutherans and Zuinglians, maintaining that there was as well as a *commemoration*, a *real*, i. e. in their minds, an *effectual* presence. *Bucer* advocated the last doctrine, while *Peter Martyr* upheld the Zuinglian doctrine; *Cranmer* caused an English Translation of the *Book of Bertram* (or *Ratramn*) 'on the Lord's Supper' to be published, which entirely accords with the doctrine of the Church of England; viz. that 'the bread and wine are the outward and visible signs of the body and blood of Christ, which are verily and indeed taken, i. e. received and eaten in a spiritual manner by the faithful in the Lord's Supper;' and wrote a very able treatise against Transubstantiation entitled, 'A Defence of the true and Catholic doctrine of the Sacrament of the Body and Blood of our Saviour Christ, with a confutation of sundry errors concerning the same.' *Gardiner*, and afterwards *Dr. Smith*, attempted to answer him.

419. *Anabaptists*. — Some little disturbance was created at this time by certain *Anabaptists* from Germany, they were of two classes; the milder sort maintained principally that children ought not to be baptized; these were the followers of one *Simon Menno* a native of *Witnarsum*, in *Friesland*. He had been a *Romish* priest; but in 1536 he went over to the *Anabaptists*, and became the most successful of their *Missionaries*, and ultimately their leader, adopting this milder and less licentious of their tenets. He died in 1561, and the scenes of his labours were *Holland*, and *Germany*; his disciples have been called *Mennonites*. The other

What is the doctrine in the *Book of Bertram*? Does it accord with that of the Church of England? 419. What disturbance was excited by the *Anabaptists* at this time? What part did *MENO* take amongst them?

class, however, entertained more dangerous doctrines, denying the divinity of Christ, affirming that He took not flesh of the virgin, and rejecting the Trinity: these held also that there was no original sin, that a regenerate man cannot sin, that any man might preach and administer the Sacraments; they advocated likewise a communion of goods, polygamy, and divorce, and rejected oaths, magistracy, and held other similar doctrines. A Commission was appointed to inquire into their tenets, which ended in the committal of one Joan Bocher, (Bouchier, or Butcher), called '*Joan of Kent*,' on a charge of heresy, she having denied after the manner of the Valentinians, that Christ 'took flesh of the substance of His mother.' She was convicted, and sentenced to be burnt to death; but as the laws imposing the punishment for heresy had been repealed, it is said by some, that it was requisite to obtain the King's writ for her execution, which the King granted with extreme reluctance; and with tears in his eyes reflected the guilt of such a cruel proceeding upon his adviser *Cranmer*. But the implication of *Cranmer*, and the King, in this measure has been contradicted, inasmuch as the writ is affirmed to have been issued from Chancery upon a warrant from the Council; and that *Cranmer* was absent from the Council when the warrant was ordered: indeed the whole story has been since considered as an invention of Foxe's. *John Champneys*, *John Asheton*, and *Michael Thombe*, were also severally accused of holding, and propagating certain dangerous doctrines, but they abjured and escaped. Some time after (in 1551), an Arian, *George Van Paris*, (or *Parre*), a Dutchman, held the same opinions as Joan Bocher,

What were their tenets? *What befel Joan Bocher? and why? John Champneys? John Asheton? Michael Thombe? and Van Paris?*

and was similarly condemned to be burnt to death. — *Strype*. Besides the Anabaptists there were certain religionists, who although they held no erroneous tenets, yet, by the perversion and abuse of such as were true, and by the profligacy of their lives, brought great scandal to the Church: they were known under the name of *Gospellers*. The 38th *Article* of the Church of England is mainly directed against the tenets of the *Anabaptists*. EDWARD VI. Paul III. Cranmer.

420. **Insurrections** in various parts of the country now arose in consequence of the Imparking and Inclosing of Commons, and other waste lands, and the scarcity of employment: in some parts, however, particularly in Devonshire they assumed a religious character, led on by one *Humphrey Arundel*, a gentleman of Cornwall, and demanded the return of the old Romish worship, the re-enactment of the Act of the 'Six Articles,' and that the Bible should be called in. The *Protector* felt that the people had been oppressed in the matter of the Inclosures, and therefore issued certain Proclamations for their relief; but he did so without consulting the Council, which not only brought him into great disodour with that important body; but it gave great encouragement to the rioters. The rebels in Devonshire were eventually dispersed by Lord Russell, and their ringleaders captured; those in Norfolk, who amounted to nearly 20,000, headed by one *Ket*, a tanner, for some time kept the Marquis of Northampton at bay; theirs was no religious movement; they aimed at destroying the nobility, and placing fresh advisers about the King: but after incurring severe losses they were finally subdued by the Earl of Warwick; news

What Article of the Church of England is directed against the Anabaptists? 420. What insurrections troubled the kingdom at this time? from what cause? what were their demands? What became of them?

of this defeat caused the rioters in Yorkshire, and other parts, to disperse, but the promoters of these risings were taken and hanged.

EDWARD VI.

Paul III.

Cranmer.

421. *Bonner imprisoned.* — *Bonner* who had long been suspected of favouring every opposition to the new order of things, although he uniformly complied with the injunctions sent to him, yet it was in so careless and slovenly a manner that he was summoned before the Council, and called upon to preach at St Paul's Cross against rebellion, wherein he was to enforce the authority of the King while a minor, and prove his adhesion. *Bonner* preached, but purposely omitted all allusion to what was required of him; and when called upon for an explanation before the commission appointed to examine him, which comprised *Cranmer*, *Ridley*, the two Secretaries of State, and *May*, dean of St Paul's, he behaved with so much insolence and effrontery, that he was deprived of his bishopric, and imprisoned; the celebrated *Ridley*, bishop of Rochester, was appointed to the see of London in his room; and *Bonner* remained in confinement till the accession of *Mary*.

422. *Somerset disgraced.* — Not long after this, the troubles at home, and the difficulties of the State in respect of its foreign relations, having an unsuccessful war with Scotland and France, led the *Protector* to propose a disadvantageous peace with the French monarch. His enemies siezed on this circumstance for effecting the ruin of *Somerset*. His arbitrary proceedings without the sanction of the Council, and courting popularity for the purposes of personal aggrandizement, gained him the enmity of the Privy Council: his advocacy

421. Why was *Bonner* deprived of his bishopric? Who succeeded him in the see of London? 422. What circumstances led to the fall of the *Protector*? How did he provide against the threatened danger? Who

of the Reformation, and possession of many ecclesiastical manors had procured him the aversion of the whole Papal party; his high position, and his protection of the Commons, had purchased for him the envy and hatred of the nobility and gentry; and his instrumentality in the late execution of the Lord Admiral, his brother, with the erection of an ostentatious palace in the Strand, known as Somerset-House, by the demolition of several churches, and numerous other buildings, procured him the ill-will of the people. All these combined gave efficiency to the measures of the Privy Council, which aimed at the *Protector's* deposition. Somerset seeing this took possession of the King's person, and assumed the defensive. Charges were brought against him of misgovernment, and of assuming sovereign power, and through the energetic proceedings of the Council, he was at last compelled to submit, and was sent to the Tower. The Earl of Warwick (Dudley), who had made overtures to the Romanists to gain their support, and who had been the chief mover in these proceedings conjointly with *Lord Southampton* (Wriothesley), the ex-chancellor, now directed the reins of government. *Warwick* was a man of no religion, and without any scruples. He therefore soon disappointed the Romish party, and studiously sided with the inclinations of the King against the corruptions of Popery, in order to strengthen his position. *Wriothesley's* ambition was consequently disappointed; who now therefore went into retirement, and soon after died.

A. D. 1550.

423. **Ecclesiastical Laws.** — As there was nothing but the *Pontifical Law* for the regulation of Eccle-

succeeded him in the direction of the government? What became of Wriothesley? 423. What commission was appointed by the King in 1550?

astical discipline, in the beginning of this year a bill was passed (3 & 4 Edw. VI. c. 11.) empowering the King with the aid of his Privy Council, to appoint a Commission of thirty-two persons for the compilation within three years of a body of *Ecclesiastical laws*; half of the individuals were to be spiritual men, four of them bishops; the remaining half were to be lay-men, and four of them learned in the law; but the subject died away till 1552.

424. *Ordination Service.* — A new *Form of Ordination* was also ordered (by 3 & 4 Edw. VI. c. 12.) to be prepared by a committee of six Bishops, and six other divines. The alterations proposed were designed to reduce the Form of Ordination to its original simplicity. The anointing, and giving of consecrated vestments, were to be done away with; and there was to be no delivery of the Sacramental vessels, and the conferring of a power to offer sacrifices for the dead and the living. The proposed changes made the service nearly as it is now, acknowledging only the three Orders of Bishop, Priest, and Deacon; and confining it to prayer, and the *imposition of hands*. Heath, bishop of Worcester, was one of the prelates appointed to this task; he however refused to admit the alterations proposed; and was in consequence committed to the Fleet Prison, and deprived; so arbitrary were proceedings in those days. Day, bishop of Chichester, followed his example soon after, and was also deprived.

425. *Somerset pardoned.* — The *Duke of Somerset's* case was now (February) brought before Parliament; he made a confession of his guilt,

424. What alterations were made in the Ordination Service this year? Who refused their assent to these alterations? 425. What was the decision of the Duke of Somerset's case? Who succeeded Pope Paul? and when?

and was fortunate enough to escape with a heavy fine, confiscation of his goods, and deprivation from his offices. He yielded the most abject submission, and soon after obtained the royal pardon; and was even admitted again to court, and to take his place at the Council (April). About this time Pope Paul III. died, and was succeeded by *De Monte*, under the title of *Julius III.*; who, not long after, yielding to the solicitations of the Emperor re-convened the General Council at Trent. Very many votes were given for the election of *Cardinal Pole* to the vacant Papacy, but having no ambition for so high a dignity, he suffered it to pass to a competitor.

426. *Change of Bishops.* — The see of Westminster was this year united to that of London, to which *Ridley* was promoted in consequence of the deprivation of *Bonner*; and *Thirleby*, the bishop of Westminster, was removed to Norwich, which had become vacant by the resignation of *Reps. Gardiner*, continuing refractory, was deprived, and the see of Winchester fell to *Poynet*, a friend of *Ridley's*, and whom he had succeeded in the see of Rochester. *Coverdale* was made a suffragan to *Veysey* in the diocese of Exeter. *John Lasco* (or *Alasco*) a polish nobleman, and friend of Erasmus, was allowed the office of superintendent of the Dutch congregation in London, and *Valferandus Pollanus* of Strasburg was permitted to be the superintendent of a congregation at Glastonbury; both of whose flocks the persecutions in Germany had driven to seek shelter in this country. The see of Gloucester also became vacant, to which *John Hooper* was appointed.

426. What changes occurred in the bench of bishops at this period?

427. **Ecclesiastical Vestments.**—It is **EDWARD VI.**
 o Hooper may be traced the origin of **Julius III.**
 he lamentable disputes in the Church **Cranmer.**
 respecting ‘things indifferent.’ The Vestments of
 the Church of Rome having been retained in the
 Church of England, *Hooper* on his appointment
 to Gloucester refused to wear the episcopal *habit*,
 which consisted then of a *scarlet* chimere or garment
 over the rochet, and not as now of *black satin*.
 Having retired to Germany during the oppression of
 the Act of the ‘Six Articles,’ *Hooper* while at Zurich
 had become connected with the Reformers of the
 Zuinglian, and Calvinistic schools, who considered
 the rites and ceremonies enjoined by ‘*The Interim*’
 as intended to give strength to the cause of Popery;
 an opinion confirmed in his mind by the circumstance
 of the Episcopal Vestments (*Aaronical Habits* as
 he called them) being consecrated with much
 superstition: he argued, that ‘these Vestments were
 unsuitable to the simplicity of the Christian re-
 ligion; were relics of Judaism; were part of the
 ceremonies condemned by St Paul as beggarly
 elements, and had been superstitiously consecrated,
 and used in the idolatrous service of the mass.
Cranmer, *Ridley*, as well as *Bucer*, and *Peter*
Martyr, tried to persuade *Hooper* for the sake of
 unity and peace to conform, although they themselves
 objected to the distinction of *Habits*. He however
 continued obstinate in his refusal, and was seconded
 by *Bullinger*, and *Alasco*; and not only in this
 point, but he objected likewise before the King
 in Council to this passage in the oath of Supremacy
 —‘swearing by God, the Saints, and the Holy Gos-
 pel; affirming that God only ought to be sworn by

427. What was the controversy set on foot by Hooper in respect of the ecclesiastical Habits? What was the opinion of Cranmer, Ridley, Bucer, and Peter Martyr? How was the question settled?

and therefore would not take the oath; the King is said to have yielded to his arguments, and to have struck out with his pen the objectionable words. Cranmer, however, refused to consecrate him so long as he persisted in his objections, and in the end *Hooper* was committed to the Fleet Prison. After a lapse of nine months, however, (in Jan. 1551.), he submitted, on these conditions 'that at Court, and in his Cathedral, he was to wear the Episcopal dress, 'but in all other places he might exercise his discretion;' he was then consecrated.

EDWARD VI.
Julius III.
Cranmer.

428. *Altars changed.*—It is said that the Church is indebted to *Hooper* for the substitution of a TABLE, in the place of an ALTAR. In a Sermon preached before the King, he said that 'the Magistrate would 'do well to turn the *Altars* into *Tables*, according to 'the first institution of Christ: that by this expedient the people would be cured of a false 'persuasion, which they had of a sacrifice to be done 'on the Altars; and that while Altars remained, 'both ignorant people, and ignorant priests would 'always dream of a sacrifice.' *Ridley* seems to have coincided in this view, for we find him in the visitation of his diocese in this year, among other things, directing the Altars to be converted into Communion Tables, and to be put into some convenient part of the Chancel; with the design of removing from the popular mind the idea that an expiatory sacrifice was there offered by the priest. This order was confirmed by the Council soon after.

A. D. 1551.

Pope; *Julius* III.—A. D. 1550—1555.

429. *Bucer.*—This year brought with it the death of *Martin Bucer*. He was born at Schelstade

428. When, and by whom were the Altars converted into Communion-Tables? 429. When did Bucer die? What place did he hold at Cambridge?

near Strasburg about A. D. 1491; he soon had the misfortune to lose both his parents, and when about 15 years of age his guardians induced him to become a Dominican friar. He studied at Heidelberg, and was much attracted by the writings of Erasmus. In 1521 he attended the Diet of Worms, where he heard Luther make his bold defence, and ultimately became an associate of the Reformers; but he would not side with Luther's doctrine of 'Consubstantiation.' In 1548, he came over to England and by the influence of Cranmer obtained the King's Professorship of Divinity at the University of Cambridge, which he held but three years. He died in extreme poverty, and was publicly buried at St Mary's with every mark of honour: where his bones remained till they were exhumed and burnt in the persecutions of the following reign. He was a man of very amiable temper, held the Sacrament in the highest reverence; and had great regard for ecclesiastical order: but he was too eager in altering everything that had been once abused howsoever good it might be in itself.

EDWARD VI.
Julius III.
Cranmer.

430. *Liturgy revised.*—At the close of last year, a revision of the BOOK OF COMMON PRAYER had been considered, and Bucer's opinion was solicited in respect of that work. He made numerous objections to it, many of which are thought to have emanated from Calvin; and which he put into the form of a Treatise of twenty-eight chapters: nearly all his suggestions were subsequently admitted. *Peter Martyr* also agreed with the alterations suggested by Bucer. (See *par.* 418.) Bucer, likewise, wrote a book by way of a new year's gift to the King, entitled, '*De Regno Christi Constituendo.*'—(Concerning the kingdom of Christ.) In it he pointed out what further Reformation was necessary both in doctrine, and in discipline. This so pleased the King that he himself set about preparing a scheme

430. *What foreign divines were consulted in the revision of the Book of Common Prayer? What book did Bucer write as a new year's gift to Edward VI? What did Cranmer begin this year in order to settle the doctrine of the Church?*

by which the discipline of the Church might be improved. *Cranmer*, also, at this time assisted by *Ridley* and others, began to frame certain ARTICLES OF RELIGION for the settlement of points of doctrine, at the direction of the King.

EDWARD VI.
Julius III.
Cranmer.

431. The Princesses.—The question of allowing the *Princess Mary* to continue the use of the Mass in defiance of the law, was now brought forward before the Council; communication was made to her of their disapprobation; in answer to which she expressed her determination of adhering to the religion of her father. A reply was sent to her in the King's name, requiring her obedience to the law. Some of her domestics, including one of her chaplains (*Mallet*), were seized, and sent to the Tower. It is said that *Mary* contemplated quitting the kingdom, but the Emperor, her uncle, espoused her cause, and threatened to declare war with England, if the court persisted in her submission to its dictates in this matter. The Council thought it prudent to connive at the obstinacy of the Princess, and after sending some divines to reason with her on the subject, and desiring her to have her Mass more privately said, the matter dropped. The King, however, was much cut up at his sister's opposition, and at being compelled to allow of 'such an impious way of worship' in his dominions. The *Princess Elizabeth*, on the contrary, under the judicious teaching of Dr. Parker, in all things conformed to the law.

432. Somerset's fall.—The ambitious rivalry of the *Duke of Somerset* and the *Earl of Warwick* now began

431. What proceedings were taken in respect of the Princess Mary's refusal to conform to the reformed religion? 432. What circumstances occurred in respect of the Duke of Somerset, and the Earl of Warwick? What charges were brought against Somerset? What befel Somerset? and his partizans?

to assume a most hostile aspect. *Warwick* had established friendly relations with France; and negotiated also a matrimonial alliance between **EDWARD VI.**, and Henry's daughter *Elizabeth*. He had procured moreover a large creation of Peers, by which he strengthened the attachment of his friends, and advanced himself a step higher, becoming now the *Duke of Northumberland*. He aspired even to connect his family in some way with the crown; but *Somerset* was in the way. He, however, gaining private intelligence of his rival having plotted a rising in the north in order to compass his overthrow, immediately ordered the arrest of the *Duke of Somerset*, and his duchess, and many of his partizans, and had them conveyed to the Tower. He was charged with a design to seize the King's person, imprison, *Northumberland*, and excite a rebellion. *Somerset* was found guilty of the last two charges, and sentenced to death. The King was induced to sign his uncle's death warrant from its being falsely represented to him that he intended to assassinate the peers that were hostile to him; he was executed two months afterwards (*Jan.* 1552.). *Somerset's* partizans were also condemned: *Stanhope*, and *Arundel* were beheaded; and *Partridge*, and *Vane* hanged. *Rich*, the Lord Chancellor was compromised in this conspiracy, but he luckily escaped with deprivation of the Seals of office, which were granted to the Bishop of Ely (*Goodrich*); a secular employment which brought on the latter a censure from the Reformers, and a recrimination from the Papists.

EDWARD VI.
Julius III.
Cranmer.

433. **Irish Church.**—In the preceding reign (in 1537), the Royal Supremacy was acknowledged by the Irish parliament, and several statutes passed for the overthrow of the Papal authority in that Kingdom, the suppression of abbeys (28 *Hen.* VIII. c. 16), and taking away all appeals, payments &c. to Rome (28 *Hen.* VIII. c. 5. 6. 8. 10. 13.). *George Browne*, the Archbishop of Dublin, was the first reforming prelate of Ireland, having been appointed to that high position in 1535 by **HENRY VIII.**, through the recommendation of *Thomas Cromwell*. In 1551 (on Easter-day) by order of **EDWARD VI.** The '*English Book of Common Prayer*' was introduced, with the sanction of the Synod held in Dublin, into all the

433. Give a brief sketch of the Church of Ireland prior to the reign of Mary.

Churches in Ireland; but not without strong opposition from the Romanizing party headed by the Primate *Dowdall*, Archbishop of Armagh. The refractoriness of *Dowdall* induced the King and Council of England (Oct. 20, 1551), to transfer the rank of precedence from the Archbishop of Armagh to the Archbishop of Dublin (*Browne*), conferring on the latter by Letters Patent the 'Primacy of all Ireland,' whereas before he was only 'Primate of Ireland.' On the accession of MARY, however, the Romanists regained their authority in the Church of Ireland; and in 1554 Archbishop *Dowdall* received the title of 'Primate of all Ireland,' which has ever since been attached to the see of *Armagh*.—Prior to the Reformation the Irish Bishops after the Invasion of that country by the Danes in the 11th century received consecration from Canterbury, and continued independent of the Papal power till 1152; at which period there were 10 bishops in the province of Armagh, 5 in that of Dublin, 12 in Cashel, and 7 in Tuam. The Archbishop of Armagh (*Malachy o'Morgair*) a little before that period, A.D. 1130—39, being appointed Papal legate, applied to Pope *Innocent II.* with the consent of the Synod of the Irish Church held at *Holmpatrick* (1148) for *palls* for four Archbishops. These arrived in 1152, and *Gelasius*, then Archbishop of Armagh, was declared 'Primate of all Ireland.' *Henry II.* becoming by force of arms "Lord" of Ireland in 1172 (or according to *Leland*, by a gift from the Pope), he as a right appointed a bishop of Waterford in 1175, notwithstanding the Synod of Cashel in 1172 had formally declared the Irish Church to be in conformity and submission to the Church of Rome. (*Ussher*). King *John*, however, yielded the right of nomination to Bishops to the Papal See in 1206; but the right was generally contested between the King and the Pope in the subsequent reigns until the Reformation (1537).

A. D. 1552.

434. Second Liturgy of Edward VI.—CRANMER, and the Bishops, acting on the advice of *Bucer*, and *Peter Martyr*, in this year (some say in 1551.),

434. *When, and why, was the review of the Common Prayer Book made? State the chief points of difference between the first and second Prayer Book; and to whom are the changes attributable? What changes were made*

reviewed the *Book of COMMON* EDWARD VI.
PRAYER, by which it differed very JULIUS III.
little from its present appearance. *Cranmer.*

The chief points of difference between the first and second Prayer Book were:—

I. In the *Daily Service*, the addition of the Introductory Sentences, the Exhortation, the Confession, and the Absolution.

II. In the *Communion Service*, the Ten Commandments with the devotional sentences between them were introduced: but the Introit, the Prayers for departed souls, the name of the Virgin Mary, the thanksgiving for Saints, the sign of the cross, with the invocation of the Word and Holy Ghost at the consecration of the Elements, and putting water into the wine, were omitted. The sentences used in presenting the Elements were only the concluding clause of those now used; viz.:—‘Take and eat *** with thanksgiving.’—‘Drink this *** be thankful.’ A Rubric was added explaining the reason of kneeling at the receiving of the Elements.

III. In *Baptism*, the water was consecrated as now; but exorcism, anointing the child, chrism, and the trine immersion were omitted.

IV. In *Confirmation*, the sign of the cross was omitted.

V. In *Matrimony*, the sign of the cross, and the giving of silver and gold were omitted.

VI. In the *Visitation of the Sick*, the names of Sarah and Tobias, anointing and the instructions in respect of private confession were omitted.

VII. In the *Burial Service*, prayers for the dead, and the office for the Administration of the Sacrament at funerals were omitted.

VIII. The Rubric in regard to *Dresses* was—‘And here it is to be noted, that the Minister at the time of the Communion, and at all other times in his ministration, shall use neither albe, vestment, nor cope; but

in the Communion Service? in the office of Baptism? of Confirmation? of Matrimony? of the Visitation of the Sick? in the Burial Service? What was the rubric in respect of Dresses? What other service was added?

'being Archbishop or Bishop, he shall wear a rochet; but being a Priest or Deacon, he shall have and wear a surplice only.

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Julius III.
Cranmer.

IX. To all this was appended the new *Ordination Service* drawn up in 1549—50. with these slight alterations; in addition to the presentation of a Bible to a Priest it was ordered that he should receive also in the other hand a chalice with the bread; the Deacons were to be dressed in albes, and a tunic was to be worn by him who read the Gospel; and in regard to a Bishop, the Archbishop laid the Bible on his neck, and presented him with a pastoral staff, saying "Be to the flock of Christ a shepherd;" the other alterations extended only to a few words.

435. **New Statutes.**—Several Acts of Parliament advantageous to the Reformation were now passed: The *Revision* of the COMMON PRAYER BOOK, being the *Second Liturgy of Edward VI.* was ordered to be received, under penalty of severe censures (by the '*Act of Uniformity*' 5 & 6 *Edw. VI. c. 1.*); and likewise, an amended ORDINATION SERVICE. By another Act (5 & 6 *Edw. VI. c. 3.*), the proper observance of *Sundays, Holydays, and Fast-days* was enjoined, except by labourers, fishermen, and certain tradesmen, who in cases of necessity were permitted to work. Abstinence from flesh in Lent, on Fridays, and Saturdays, and all Fast days was enforced. An Act was also passed to prevent *Quarrelling &c.* in Churches and Church-yards. (5 & 6 *Edw. VI. c. 4.*). Another, restricting '*Benefit of Clergy.*' (5 & 6 *Edw. VI. c. 9, 10.*). The *Marriage of the Clergy* was also made legal, and their issue declared legitimate (5 & 6 *Edw. VI. c. 12.*): this measure was to give sanction and authority to an Act for the like purpose passed three years before (2 & 3 *Edw. VI. c. 21.*), but which had been thought to grant only a *permission* to marry. Another bill was passed directing Churchwardens to *make collections for the Poor*, and empowering Bishops to prosecute

435. What Acts of Parliament favourable to the Reformation were passed in 1552?

such as refused to contribute (5 & 6 EDWARD VI. *Edw. VI. c. 2.*). An Act was brought forward for the prevention of *Simoni- Jul. III. Cranmer.* *acal Contracts*, but it did not receive the royal assent.

436. *Tonstal* deprived. — An attempt was made by the new Duke of Northumberland to aggrandize his possessions in the north, but *Tonstal*, bishop of Durham, was in the way. Having, however, discovered a letter of his in the late *Duke of Somerset's* papers implicating him in some conspiracy, *Northumberland* accused the bishop before Parliament of misprision of treason, and ordered his committal to the Tower. The Parliament, however, threw out the bill of attainder: *Cranmer* also protested against the measure. *Tonstal* appealed to the King, and the affair ended in the deprivation of his bishopric, and his continued imprisonment; but the angry Duke immediately dissolved the Parliament for its refractoriness in not entertaining the bill.

437. *Reformatio Legum*. — The design of digesting the *Ecclesiastical Laws* into one *Code* was now renewed, but a committee of *thirty-two* being too large to secure any progress, it was reduced to a sub-committee of *eight* to prepare the materials for consideration. The chief, if not all, that was done was the work of *Cranmer*; it however never became law, and was not published till the reign of *Elizabeth*, when it appeared under the title of '*Reformatio Legum Ecclesiasticarum.*' The Latin translation was made by *Dr Haddon*, University Orator (some say 'Regius Professor of Civil Law') at Cambridge, and *Sir John Cheke*, tutor to

436. What befel *Tonstal*, bishop of Durham, at the instance of the Duke of Northumberland? 437. What was the code of ecclesiastical laws compiled by *Cranmer*?

Edward VI. The work was arranged into fifty-one Titles: the chief of which were these:—

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Crammer.

Title (1) was on the *Trinity*; the *Catholic Faith*; the *Apocrypha* omitted from the canon of Scripture; the power of the *Church*, decisions of *General Councils*, and writings of the *Fathers* were to be subjected to the Scriptures. The *denial* of Christianity was to be punished with death;—(2) defined the various *Heresies*;—(3) regulated the trial, and judgment for *Heresy*;—(4) made *Blasphemy* obstinate heresy;—(5) on the Sacraments of *Baptism*, and the *Lord's Supper: Confirmation*; solemnization of *Matrimony*; *Visitation of the Sick*; *imposition of hands* at Ordination;—(6) on *Idolatry*, and *Witchcraft*; to be punished summarily, or by excommunication:—(7) *Preachers* to be examined by the bishop, and an annual *Visitation* appointed;—(8) *Marriages* to be after the asking of banns, and according to the Book of Common Prayer; clandestine or by force declared null; Seduction to be repaired by marriage, a fine, or be punished; Polygamy forbidden; Mothers to suckle their infants;—(9) the *Levitical Degrees* of marriage;—(10) the punishment of *Adultery*;—(11) against *Simoniackal* contracts; strict examination of Candidates for *Holy Orders*; *Pluralities*, and *Non-residence* forbidden;—(12, 13) on giving up, or changing *Benefices*;—(14) on purgation from *crime*;—(15—18) on *Dilapidations*; cathedral and college *Elections*;—*Collations* to benefices;—(19) on the *Divine Offices*; the Morning Service, with the Communion Service was to be used; in cathedrals a *Communion* every holy-day, and a sermon in the afternoon only; in Churches a sermon only in the morning, except when there was a large congregation: all *Communicants* to give notice the day before, and be examined; on holy-days the *Catechism* to be explained in the afternoon for an hour; after Evening Service, the poor attended to, and the spiritual wants of the people in general;—(20) the duties of *Church Officers*, the Sextons, Churchwardens, Deacons, Priests, and Rural Deans (which last were annual); of Archdeacons, and of Bishops; the last were to hold yearly *Synods*, and triennial *Visitations*;—(21—29) on Church-

When was it published? Under what title? What were the chief matters discussed in it?

gardens, Universities, Tithes, Visitations, Wills, Ecclesiastical Censures, Suspension, Sequestration, and Deprivation;—

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Julius III.
Cranmer.

30) on the process of *Excommunication*, the absolving of penitents, and their return to the church:—(31—51) relate to matters connected with the *Ecclesiastical Courts*.

438. *Treaty at Passau*.—On the Continent the emperor *Charles*, having urged Pope *Julius* to re-assemble the Council at Trent, convened a diet at Augsburg to desire the neighbouring princes and states to make the necessary preparations for the approaching Council. It appears however that *Maurice*, Elector of Saxony, having now discovered the secret designs of the ambitious Emperor Charles upon the liberties of Germany, and being anxious to regain the esteem of the Protestants of Saxony, which he had lost by his late perfidy, entered into a league with France, and the neighbouring princes, for the maintenance of the rights of the empire: he collected an army with great secrecy and despatch, and suddenly came upon the Emperor at Inspruck, who was so surprised as to readily accede to the conditions imposed by *Maurice*; a treaty was concluded at *Passau*, celebrated as “THE RELIGIOUS PEACE,” by which it was agreed that (1) they were to lay down their arms; and be willing to assist Ferdinand against the Turks; (2) the Landgrave of Hesse was to be set at liberty; (3) the ‘*Interim*’ be revoked; (4) the *Protestants* allowed the free use of their religion until a meeting of the Diet, to be held within six months, determine amicably the existing disputes; (5) or till uniformity was established; (6) those banished on account of their alliance with the *Smalcaldic League* should be

438. What advantages did Maurice of Saxony procure for the reformers in Germany? Mention the part Maurice took in regard to the Reformation both before and after he became elector of Saxony?

reinstated in their possessions, &c.; EDWARD VI. (7) that the *Protestants* should be on Julius III. a like footing with the Catholics at the *Cranmer*. Imperial sitting at Spire; (8) and always a certain number of Lutherans admitted. *Maurice*, however, who was first an oppressor to the Protestants, and afterwards their restorer, did not live to see this compact carried out, having died from a wound in the battle of Siverhausen against Albert of Brandenburg.

A. D. 1553.

439. **Episcopal changes.**—In the Parliament of this year, *Tonstal* being deprived, and in confinement, NORTHUMBERLAND procured the suppression of the bishopric of *Durham*, and contemplated the creation out of it of two new Sees, one at Durham, and the other at Newcastle; the temporalities of the See were also to be converted into a county palatine, and given to Northumberland; the death of the King, however, stopped these designs from being carried out. The bishopric of *Gloucester* had lately been suppressed, being absorbed in that of Worcester, both of which *Hooper* had held together. *Barlow*, by the King's patent, had been removed from St David's to Bath and Wells; *Ferrar* succeeded him in the former see; but the latter, by his indiscretion in conducting processes in his court in his own name instead of the King's exposed himself to a 'præmunire,' and was imprisoned. *Harley* on the death of *Skip* was now removed to the see of Hereford.

440. This year (in May) brought with it the appearance of **The Articles of Religion**, *forty-two* in number, which had been some time prepared

439. What was proposed in respect of the bishopric of Durham by Northumberland? What became of the See of Gloucester? Who succeeded Barlow in St David's? What occurred to Ferrar? 440. *When were the Articles of*

n order that the tenets of the *Church of England*' should be defined and promulgated so as to preserve the peace and unity of the Church. *Cranmer*, at the command of the King and Council, made the first draught of them in 1551; in this, the first five, and the 9th, 10th, and 17th were wanting; yet there was a clause against Consubstantiation in the 29th (28th of the XXXIX); after laying the Articles before the bishops, they were sent to the Council in 1552. On *Cranmer* receiving them again, he put titles to them, and made some little alteration in their order, and number, and a few slight additions; and at the close of the year, presented the book to the King. Six of the King's preachers (viz. Harley, Bill, Horn, Grindal, Perne, and Knox) reviewed the work, and sent it with their report to the Privy Council, who returned it to the Archbishop for his last revision, *Cranmer* having made some further alterations forwarded it to the Council, in order that it might be published with authority. At the beginning of this year it is supposed that the ARTICLES obtained the sanction of the Convocation since they were 'agreed on by the bishops, and other learned, and 'godly men in the last Convocation at London in 'the year 1552—3;' and the work was at length published by Royal authority, and by the King's mandate commanded to be subscribed by the clergy; it was printed in Latin, and English. There is no doubt that *Cranmer* had the assistance of Ridley, Melancthon, and others of the Reformers in this great work; and from its Lutheran complexion the 'Augsburg Confession' was probably before them, as a comparison of the *Articles* on Free-will, Original Sin, and Justification, may well lead us to suppose. The xlii ARTICLES are the basis of the present XXXIX which were framed in

Religion first drawn up? What did Cranmer in respect of them? What changes reduced them to XXXIX?

A. D. 1562. when the following *seven* were omitted as being pointed against opinions which did not accord with the views of Cranmer, Ridley, and others of their time.

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X. "*Of Grace*:"—which goes to shew that no man can excuse his sins by alleging that he is constrained to sin and therefore not liable to condemnation.

XVI. "*The Blasphemy against the Holy Ghost*:"—which is "when a man out of malice and hardness of heart doth wilfully reproach and persecute in an hostile manner the truth of God's word manifestly made known unto him."

XIX. "*All men are bound to keep the precepts of the Moral Law*." The first clause of this Article is in the present VIIth (*Of the Old Testament*); the conclusion is against the 'pretending that whatsoever they preach is suggested to them by the Spirit.'

XXXIX. "*The Resurrection of the Dead is not passed already*:"—against teaching that only the soul would be raised again.

XL. "*The Souls of men deceased do neither (sleep nor) perish with their bodies*." This was against the teaching (1) that the soul slept till the day of Judgment;—(2) that the soul died with the body, and shall be raised therewith at the last day.

XLI. "*Of the Millenarians*." This declares the notion of the Millenium to be a fable derived from Jewish tradition, and contrary to Scripture.

XLII. "*All men not to be saved at last*." Against the teaching that 'All men though never so ungodly shall at last be saved, when for a certain time, appointed by the Divine justice, they have endured punishment for their sins committed.'

Instead of these, there were added at the next review to form our XXXIX. (A. D. 1562.);—

V. "*Of the Holy Ghost*."

XII. "*Of Good Works*."

XXIX. "*Of the Wicked which eat not the body of Christ in the Lord's Supper*."

XXX. "*Of Both Kinds*."

441. The **Larger Catechism**. — In the same year was published a summary of the Christian faith for the use of the people, the "*Second Catechism of Edward VI*;"

441. Who wrote the Larger Catechism which appeared

which was the last authorized formulary of this reign, and therefore may be supposed to convey the sense of the Church of England as then established.

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Julius III.
Cranmer.

[It was in Latin and English, and has been ascribed to the pen of *Poynet* (Poinet), bp. of Winchester. *Cranmer* recommended it to the King, who ordered it to be taught in Schools. This Catechism is in *Question and Answer*; and gives an exposition of the Ten Commandments, and the Creed, showing to Christians their duty, and that true service to God consists in hearing the Gospel, in using the Sacraments, and in prayer. The Sacraments are explained to be two, Baptism, and the Lord's Supper: then follows as a model of devotion, the Lord's Prayer with a paraphrase, and some excellent practical devotions to the scholar. The sum of Christian religion is here reduced to (1) faith in God and His promises; (2) and Charity, which belongs to God, and to our neighbour.

442. **Charities of Edward VI.** — EDWARD VI. was now suffering from severe indisposition induced by violent colds upon a delicate constitution; during his illness *Ridley* preached before him, exhorting men, particularly such as were in high stations, to deeds of charity, and good works. The King was so impressed with the sermon, that he called on *Ridley* to advise him how to carry out such a duty. The good bishop, after consulting with the chief men of the city of London, recommended the foundation of three institutions, which EDWARD accordingly endowed: these were, *St Bartholomew's Hospital* for the sick and wounded; the School of *Christ Church* near Newgate, for the education and protection of orphans; and *Bridewell* for the punishment of the idle, and for the support of the insane: in addition to which, further grants were also made to *St Thomas's Hospital* in Southwark.

443. **The Succession. Edward's death.** — The question of the *Succession* was now a matter of serious consideration: by the will of *Henry VIII.* it devolved after

this year? 442. What foundations were established by Edward VI. at the instance of *Ridley*? 443. What were the proceedings for procuring the succession of

EDWARD, should he die without issue, on the Princesses *Mary*, and *Elizabeth*. The known predilection of *Mary* for the ancient faith of Romanism caused some apprehension in the minds of the Reformers, and the ambition of *Northumberland* prompted a method of setting them aside in favour of his daughter-in-law, *Lady Jane Grey*, the King's cousin, and who had lately been married to the Duke's fourth son, *Lord Guildford Dudley*. *Lady Jane Grey* was the grand-daughter of the Princess *Mary*, the sister of *Henry VIII.*, who had been married first to *Louis XII.* of France, and afterwards to *Charles Brandon*, Duke of Suffolk; the children by whom were *Margaret* married to *James IV.* of Scotland, represented now by the infant queen of Scots, and *Frances*, the Duchess of Suffolk. Setting aside the infant child of the elder sister *Margaret*, after EDWARD, there stood between the *Lady Jane* and the succession only the two princesses *Mary* and *Elizabeth*, who had both been bastardized by acts of Parliament still unrepealed. *Northumberland*, therefore, designed to secure the crown for the *Lady Jane*, whose mother had now transferred to her her own right. The King, after some plausible arguments, was at last persuaded by the Duke to appoint his cousin as his successor. The crown lawyers and chief judges were ordered to draw up the proper legal instrument, which they at first refused to do without the consent of Parliament, as exposing them to impeachment for treason; but partly by threats, and partly by persuasion, the instrument was duly completed, had the Great Seal attached to it, and the signatures of all the lords of the Council, of most of the Judges, of the Attorney and Solicitor-General, of Archbishop *Cranmer*, and certain others, (June 21). *Cranmer*, and *Cecil* at first objected, and only yielded at the earnest solicitation of the King. Judge *Hales* was the only one who resolutely refused. A few days after, the amiable and youthful EDWARD VI. died from pulmonary Consumption in the 16th year of his age, and 7th of his reign; July 6, 1553.

EDWARD VI.
Julius III.
Cranmer.

*Summary of the Reign of Edward VI.—6 years,
from A. D. 1547. to A. D. 1553.*

444. During the short reign of *Edward VI.*, the Reformation rapidly advanced through the zeal and

Lady Jane Grey? When did Edward VI. die? 444.
Give a summary of the Reign of Edward VI.

activity of the *Protector Somerset, Crammer, Ridley*, and the foreign divines who had been invited to England; amongst whom were Peter Martyr, Bucer, Fagius, and Tremellius, who were placed at the Universities. *Injunctions* were issued by the King in Council forbidding the practice of Romish errors and superstitions, and *Commissioners* appointed to see the Injunctions carried out. *Public Disputations* were also held with the Romanists at the Universities; and six able divines were nominated *King's Preachers*; four of whom were itinerants, who were publicly to maintain the doctrines of the Reformation. Several works were also published by the King's authority for the promotion and encouragement of the true faith. They were (1) **Erasmus's Paraphrase of the Scriptures** in 1547, placed with the BIBLE, in Parish Churches.—(2) **The First Book of Homilies** in 1547, in which is comprized the doctrine of the Church of England as now established; declaring that Salvation rests only upon a true and lively faith in the merits of Christ, and that no good works can be done without such faith:—(3) **First Communion Office** in 1548:—(4) **Cranmer's Catechism** in 1548:—(5) **The First English Liturgy** or 'BOOK OF COMMON PRAYER' in 1548, and which contained the new Offices:—(6) The new **Form of Ordination** being the first *Ordination Service*, in 1550:—(7) **The Second Liturgy** or **BOOK OF COMMON PRAYER**, with the second *Ordination Service* in 1552:—(8) *The Forty two Articles of Religion* in 1553:—(9) **The Larger Catechism** in 1553:—The **King's Primer** (of 1545) was also reprinted in this reign; a **Metrical Version of the Psalms** begun by *Sternhold and Hopkins*; and a new code of Ecclesiastical Laws called "**Reformatio Legum**" &c. was drawn up by *Crammer*, but EDWARD'S early death caused it to be laid aside, and ELIZABETH when Queen being unwilling to authorize it, it never became law. By all these means, and by the *two ACTS FOR UNIFORMITY OF PUBLIC WORSHIP*, and other statutes enacted by Parliament,

What works relating to the Reformation were published under the authority of Edward VI.? What was the nature of them; and how do they shew the progress of the Reformation? What changes were made in the reign of Edward VI. in respect of the Eucharist? Purgatory? Invocation of Saints? and Image worship? Give a history of the different revisions of the Liturgy. What changes in Ecclesiastical matters were introduced by

the errors of the Church of Rome were gradually renounced by the authorities of the realm; and the doctrines of the Church of England at the death of the King were very nearly those now held and maintained. The '*corporal presence*' was rejected; *Communion in both kinds* admitted; *Purgatory*, *Invocation of Saints*, and *Image Worship*, abolished: and the only subject that seriously interrupted the harmony of the Reforming divines was the controversy set on foot by *Hooper* respecting the *Ecclesiastical Vestments*. One important feature of this reign was that Bishops were to hold their Sees by *Letters Patent*, and at the King's pleasure. Notwithstanding all this, however, the majority of the people, and of the parochial clergy still adhered to the erroneous tenets of the Romish Church. Persecutions on account of Religion were but few: Bps. *Gardiner*, and *Bonner*, were deprived and imprisoned for their opposition; and *Joan Bocher* of Kent, and *George Van Paris* or *Parre*, burnt for heresy. As to the Character of EDWARD VI., he was a youth of high abilities, and possessed very great attainments far indeed beyond his years; under the tuition of *Dr. Core*, Dean of Christ Church, Oxford, and afterwards bp. of Ely; and *Mr. Cheke*, Greek Professor at Cambridge, assisted, (according to *Strype*,) by *Sir Anthony Cook*, he made rapid advances in the knowledge of languages, mathematics, and philosophy, and gained superior excellence in piety and religion; so much so indeed, as to be termed 'the Josias of England.'

445. **Cranmer's Acts.**—CRANMER, at the accession of EDWARD, indulged high expectations of the success of the reformed doctrines, and he was by no means disappointed: some of his measures, however, have led him to be charged in some degree with *Erastianism*; i.e. with making the Institutions and Formularies of the Church to depend more on the civil magistrate than on Ecclesiastical authority. He began by making the Episcopal jurisdiction dependent by '*Letters Patent*' on the life and will of the Prince, by requesting EDWARD to grant to him his Royal license to continue to hold

authority in England between A. D. 1533. and the death of Edward VI. What was the character of Edward VI.? Who were his tutors? 445. Give an account of Cranmer during the reign of Edward VI.?

the authority of an Archbishop: the bishops were required to do the same, *Cranmer* officiated in the coronation of the King, and shortly after put forth the

EDWARD VI.
Julius III.
Cranmer.

FIRST BOOK OF HOMILIES; he had such influence with the Parliament as to procure a Law for administering the Communion in both kinds; he next examined the Offices of the Church, published a CATECHISM, and '*A Confutation of the Unwritten Verities*;' he answered the articles sent in by the rebels; brought out a new FORM OF ORDINATION; and the BOOK OF COMMON PRAYER. During the troubles in Germany, *Cranmer* invited many foreigners over to England, after consulting whom, he Reviewed the PRAYER BOOK. He wrote also '*A Defence of the True and Catholic doctrine of the Sacrament of the body and blood of our Saviour Christ*;' set about a reform of the *Ecclesiastical Laws*; and prepared the ARTICLES OF RELIGION: he opposed the new settlement of the crown urged on by the Duke of Northumberland, but at the persuasion of the King then approaching death, he set his hand to it, which was the last act in EDWARD VIth's reign.

Mary.—A. D. 1553.

446. Lady Jane Grey. — On the death of *Edward*, the Duke of Northumberland immediately brought his daughter-in-law *Lady Jane Grey* to London, and much against her inclination proclaimed her Queen (July 10th). The Council gave their outward consent; and in fact wrote in answer to MARY's communication to them asserting her right to the Crown, that the marriage of her mother had been pronounced invalid by the Ecclesiastical Courts according to the laws of God and the country, that the sentence of Divorce had been confirmed by successive Parliaments, and that she had been declared by the Statutes of the realm

MARY.

446. Who was Mary's competitor for the throne? What was the issue of the contest? What was the conduct of the Duke of Northumberland? When was Mary proclaimed queen? What befel Lady Jane Grey, Northumberland, Ridley, and others?

illegitimate, and consequently was incapable of succeeding to the throne. There was however very little enthusiasm among the people to support the proceeding, for Northumberland had become very unpopular. *Ridley*, bishop of London, dreading the consequences of the new religion should the crown devolve on *MARY*, preached an eloquent sermon at Paul's Cross in favour of the right and title of the *Lady Jane*, and animated the people against her rival. *Cranmer*, however, appears to have declared in favour of *MARY* on the ground of legitimate, and hereditary right. The partizans of *MARY* were not idle; they collected numerous retainers, and made preparations for supporting her cause by arms. Northumberland, finding himself in a dilemma, quitted London with a small force to defend the claims of *Lady Jane*. The Council immediately on his absence retraced the hasty steps they had taken, and declared for *MARY*. The great defections among Northumberland's soldiers, and the want of powerful supporters led him very soon to abandon the cause he had undertaken; and to save his neck, he hastened to the market-place in Cambridge, where he then was, being Chancellor of the University, and High Steward of the Town, and there proclaimed Queen *MARY*, July 20th, the day after her public proclamation in London: on the following day, however, he was arrested by the Earl of Arundel on a charge of treason, and conveyed to the Tower of London, where the *Lady Jane* was imprisoned, and whither his relatives and friends soon followed him; *Ridley* among the number, and some of the Judges. Thus ended the royalty of the unfortunate *Lady Jane Grey*, who but 'ten days personated a Queen.'

447. Roman Bishops restored.—The next proceeding

447. Whom did Mary liberate from confinement? What did she promise in respect of religion? What was the end of Northumberland?

of MARY was to liberate the *Duke of Norfolk, Gardiner, Bonner, Toustal, Julius III. Day, Heath*, and certain others confined *Cranmer* in the Tower; and quickly after, the deposed prelates were restored to their bishoprics. *Gardiner*, through the influence of the Emperor, *Charles V.*, and by a little intrigue, was made Lord Chancellor as well as restored to his see of Winchester. It was now ordered through the influence of *Gardiner*, who held the chief authority in Church and State, that no one should preach without a license, and of course none but Romanists could procure one; and all thus licensed were to preach in any church or cathedral to which they might be sent: yet the Queen a few days after her accession had declared in Council, that although her own conscience was fixed in matters of religion, yet she was resolved not to compel or restrain others; and promised 'not to alter the religion set up in King Edward's days; but there was this limitation 'till Public Orders should be taken in it.' *Northumberland*, and two of his associates, *Gates*, and *Palmer*, were now brought to trial, and beheaded (August 22).

448. *Reformers imprisoned.* — Not long after, *Cranmer* was called before the Council, and severely reprimanded for signing the late King's will in respect of the succession, and ordered to keep to his house. *Gardiner* attempted to screen *Cranmer*, from learning that MARY contemplated introducing *Cardinal Pole* in his place, who would be too great a rival for *Gardiner's* ambition. The Archbishop, however, foresaw the coming persecution, and

448. *What troubles now befel Cranmer, Latimer, and other Reformers? What measures were adopted for the restoration of Romanism. Why were Bradford, and Rogers apprehended? Judge Hales? and Montague? What became of Peter Martyr, and the other foreigners? What English Reformers escaped with them?*

ventured to declare in writing, which MARY.
 was surreptitiously made public by Julius III.
Scory, that the hand of the devil was Cranmer.
 visible in all these violent changes; and he also
 proceeded to declaim against the Mass; for this,
 he was committed to the Tower. (*Sept.* 14.)
Latimer soon followed him there; *Hooper*, and
Coverdale were also put in prison for preaching
 without a license; *Bradford*, Ridley's chaplain and
Rogers, were likewise seized upon the accusation
 of creating resistance to the preaching of *Bourn*,
 Bonner's Chaplain, at Paul's Cross; whereas it was
 through their interference that Bourn was protected
 from the mob, who had become exasperated at his
 declaiming against King Edward. Judge *Hales*,
 and chief justice *Montague*, although strenuous
 advocates for the rights of MARY, were even placed
 in confinement for declaring King Edward's laws
 to be still in force; or most probably, it was
 because they were encouragers of the Reformation.
Peter Martyr retired from Oxford, and was allowed
 with *A'Lasco*, and the other foreigners to quit the
 kingdom; under cover of this permission, *Coxe*,
Grindal, *Horn*, *Sandys*, and many other eminent
 divines fled to the Continent; in short, all the
 Protestant prelates with the exception of two were
 now either imprisoned, or had fled.

449. Acts of Edward repealed. — MARY was
 crowned on October 1st, by *Gardiner*, and ten
 other bishops; and *Day*, bp. of Chichester, preached
 the Sermon. She was now anxious for a recon-
 ciliation with the Apostolical See, thinking her
 illegitimaey might be removed more effectually by
 Papal authority. *Gardiner*, however, recommended
 the Parliamentary authority as more secure and

449. When was Mary crowned? What acts of
 Parliament were passed in order to restore the Roman
 Catholic religion?

satisfactory; being anxious to avoid a reconciliation with Rome from the fear of losing power and authority. Four days afterwards Parliament began its sittings. Its first act under the influence of Gardiner was to declare the legitimacy of the Queen, and the divorce of Henry VIII. and Catharine, null and void. (by 1 *Mary*, Sess. 2. c. 1.) The next step was to overthrow everything that had been done in the preceding reign affecting religion, by repealing all the Acts passed by *Edward* respecting the administration of the Sacrament to the laity in both kinds, the Election of Bishops, the Uniformity of Public Worship, the Marriage of Priests, the abolition of Missals, and removal of Images, the keeping of Holy-days, and Fast-days, &c. It was also directed that Divine Service should again be performed according to the Roman ritual as it was in the last year of *Henry VIII.* (1 *Mary*, Sess. 2. c. 2.). Such were the proceedings for restoring the Roman Catholic religion.

450. *Jane Grey, and Cranmer arraigned.* — The *Lady Jane Grey*, and her husband (*Guildford Dudley*), with two of his brothers were now arraigned for treason; and in the same bill of attainder *Cranmer* was included. They all confessed to their indictments, and *Cranmer* was accordingly divested of his Archbishopric. The Pope at this time also began a correspondence with the Queen through one *Commendone*, with the design of reconciling England and the Papacy. *Cardinal Pole* was shortly after despatched to England at the request of the Queen with a legatine commission.

451. *Philip of Spain.* — The Emperor *Charles V.* did not forget his interest in the accession of his

450. What proceedings were taken against Lady Jane Grey, and her relatives, and Cranmer? 451. What circumstances occurred in respect of the Pope, and the Emperor?

niece, and made proposals for the marriage of his son *Philip* of Spain with Queen *Mary*. This last measure met with the strong objection of the country. The Emperor, however backed his designs by the transmission of large sums of secret service money for *Gardiner* to buy off the opposition; who readily executed the commission in order to keep *Pole* in the back ground, whom he considered his rival in political power.

452. Convocation was sitting at this period; at which *Bonner*, bp. of London, was president, and *Weston*, dean of Westminster, was chosen prolocutor of the Lower House. There were only two Protestant prelates in attendance, viz.: — *Taylor*, bp. of Lincoln, and *Harley*, bp. of Hereford, but they were soon compelled to retire. In the Lower House, there were six reformers conspicuous for their opposition to the opinions of the dominant party, viz, *Aylmer*, *Cheyney*, *Haddon*, *Philips*, *Philpot*, and *Young*. Business began with a violent discussion in respect of the *Book of Common Prayer*, and the *Catechism*, which were both now declared to be heretical from their denial of Transubstantiation. A day was fixed for a public disputation upon the doctrine of the ‘corporal presence;’ and which after some warm disputing ended by *Weston* declaring in answer to the arguments of the Protestant party the expressive remark — ‘*You have the Word, but we have the sword.*’ The *Common Prayer*, and the *Catechism* were condemned; and Transubstantiation, and all the essentialities of the Roman Catholic religion were established throughout the kingdom.

A. D. 1554.

453. Insurrections. — The year commenced with

452. What was the conduct of the Convocation in regard to the *Book of Common Prayer*, and the *Catechism*? What reformers opposed this proceeding? How did *Weston* terminate the discussion? 453. What disturbances were produced from the objection of the

the consideration of the Queen's marriage with *Philip* of Spain; the treaty of alliance after some discussion in Parliament was ultimately concluded; (1 *Mary*, Sess. 3. c. 2.); and had it been carried out it would have proved highly beneficial to England: the whole Regal power and authority was to remain in *Mary*. The nation, however, was greatly dissatisfied with this alliance, and a general insurrection was the consequence. The *Duke of Suffolk*, *Sir Peter Carew*, and *Sir Thomas Wyat* were the chief instigators of this rebellion, but their inefficiency for such leadership brought about their discomfiture. *Carew* escaped out of the country; *Suffolk*, and *Wyat*, however, were captured. Very many of the nobility were compromised in the rebellion; and *Lady Jane Gray*, and her husband, were in consequence hastened to execution. *Cranmer*, who was tried with them, was pardoned for his treason, but kept in confinement on a charge of heresy; which according to Roman principles, as he was an Archbishop, would have to be decided by Papal jurisdiction. *Suffolk*, and *Wyat* were brought to trial, and condemned to death; while upwards of fifty others suffered with them; and a host of the common people were forced to beg their lives with halters round their necks. The Princess *Elizabeth* was even arrested on suspicion of being connected with the late rising; and kept under strict surveillance: as well as *Courtney*, Earl of Devon, a favourite of *MARY'S*, and who was thought to have designed to marry *Elizabeth*, and place her on the throne. *Sir Nicholas Throgmorton*, who had been imprisoned on a like charge, by the independent spirit of the jury was acquitted,

nation to the marriage of *Mary* with *Philip* of Spain? Who were the chief movers of the insurrection? what resulted from the failure of this movement?

but the jurymen were all heavily fined for indulging so honest a conscience. MARY.
Julius III.
Cranmer.

454. *Injunctions issued.* — The Queen was not tardy in executing the enactments of her pliant Parliament for the re-establishment of Romanism; and availed herself of the Royal Supremacy so long as was necessary for that purpose. Severe proceedings therefore were now commenced against all favourers of the Reformation. *Injunctions* framed upon the new statutes were issued to the Bishops, that the *Ecclesiastical Courts* should possess their ancient powers and jurisdictions independent of the crown, and not be required to act in the Queen's name; that the *Celibacy* of the clergy should strictly be maintained, and that all who were married should be ejected from their livings, or be separated from their wives; that such as were 'uncanonically' *ordained* according to the Form of Service lately put forth by Edward VI. should go through the ancient ceremonies which that book had omitted; and that henceforth the oath of Royal Supremacy should no longer be exacted; that all the services were to be in the *Latin tongue*; and the ancient *Ceremonies* revived; that due vigilance be used for the detection and punishment of *heretics*; and all *Schoolmasters* and instructors of youth suspected of heresy were to be prohibited from teaching; and that *Homilies* be set forth for procuring uniformity of doctrine, and the *people* be compelled to attend *Divine Service*. In consequence of these injunctions, seven Prelates were at once removed; *viz.* the archbishop of York, and the bishops of *Bristol*, *Chester*, and *St David's*, for being married, and *Gloucester*, *Hereford*, and

454. *What other measures were now adopted to restore the ancient religion?* What prelates were removed in consequence of these Injunctions? How many vacancies arose?

Lincoln, for teaching erroneous doctrines; MARY.
 others, taking alarm at the threatened Julius III.
 dangers, resigned, so that *sixteen* vacan- Cranmer.
 cies arose in the Episcopal body, which very readily
 were supplied by zealous advocates of the Roman
 faith. Among the inferior clergy also an immense
 number were deprived on account of being married :
 Burnet, on the authority of Archbishop Parker, says
 12,000 out of the census of 16,000 ; but probably a
third part is nearer the number.

455. *Disputation at Oxford.* — The more conspicuous of the reforming divines did not escape this violent movement. *Cranmer*, *Ridley*, and *Latimer*, who, from the numbers of the prisoners, had been put together in one apartment, were now removed by order of the Convocation from the Tower to Oxford, where they—in consequence of the complaints made by the friends of the Reformation that the controversy in the late Convocation had been conducted with gross partiality, and the ablest divines excluded by being detained in prison,—where they were to attend a public Disputation with certain picked delegates of the Universities ; *Dr. Hugh Weston*, dean of Westminster, presiding. The Questions proposed were drawn from the three *Articles* put forth and subscribed by the present Convocation as the test of heresy :—

I. '*In Sacramento altaris virtute verbi divini a sacerdote prolati, præsens est realiter, sub speciebus panis et vini, naturale corpus Christi conceptum de Virgine Maria; item naturalis ejus sanguis.*'—In the Sacrament of the altar by virtue of the word delivered by the priest, there is really present under the appearance of bread and wine, the natural body of Christ conceived of the Virgin Mary; and his natural blood.

455. What happened to Cranmer, Ridley, and Latimer? *Shew the doctrines held by the Reformers? Give an account of the disputation at Oxford between these Reformers, and the University delegates? What were*

(i.e. Whether the natural body of Christ be really in the Sacrament or not, after consecration?)

MARY.
Julius III.
Cranmer.

II. '*Post Consecrationem non remanet substantia panis et vini, neque alia ulla substantia, nisi substantia Christi, Dei et hominis.*'—After Consecration, the substance of bread and wine does not remain, nor any other substance but the substance of Christ, God and man. (i.e. Whether any substance than the Body and Blood of Christ remains after consecration?)

III. '*In Missa est vivificum ecclesie sacrificium pro peccatis, tam vivorum, quam mortuorum, propitiabile.*'—In the Mass is the life-giving sacrifice of the Church, propitiatory as well for the sins of the living, as of the dead. (i.e. Whether in the Mass there is a propitiatory sacrifice for the sins of the living and the dead?)

456. Two days only were allowed to the Reformers, for preparation; and they were kept in different prisons, and denied the use of books and papers. Moreover, they had to appear singly in the disputation against a host of opponents. Cranmer was first brought in (April 16th), and on being called on to assent, and subscribe to the *three Articles*, he denied them all; in respect of the 1st, he said, 'Christ's true body is truly present, to them that truly receive Him, but spiritually;'—the 2nd he rejected wholly;—in respect of the 3rd, he said 'that it was intricate, and enveloped in doubtful phraseology, and very different from the words of Scripture.' He denied that Christ was again sacrificed by the priest, declaring, that 'Christ's blood shed upon the Altar of the Cross is the only sacrifice, and oblation for the sins of all mankind.' The chief opponents of Cranmer were Yonge, vice-chancellor of Cambridge, and then Harpsfield. The proceeding was conducted with much insulting clamour, and confusion. Ridley appeared the next day (April 17), but his remarks were received with great violence, and hissing; he denied the 'presence of Christ's body in the natural substance of his human and assumed nature, but admitted the presence of the same by grace.' Dr. Smith was his chief opponent. The aged, and feeble Latimer followed the day after (April 18), and was heard with similar confusion, and

the questions submitted to them? Which of the reformers took the lead? 456. What were their several replies in

uproar. He affirmed that 'to a right celebration of the Eucharist, no other presence of Christ is required than a spiritual presence:—and this may be called a real presence, because to the faithful believer, there is the real or spiritual body of Christ.' Thus were the disputations conducted. The Reformers were silenced by violence and clamour, and their arguments pronounced to be overcome; after being required once more to subscribe to the appointed questions, which they refused to do, they were condemned, on Friday, *April* 20th, as obstinate heretics, and declared excommunicate. From this sentence *Cranmer* appealed to the judgment of Almighty God; and they were now re-conducted to prison. Previous to this the charges against them were, in respect of *Cranmer* for high-treason, of *Ridley* and *Latimer* for sedition. A similar exhibition was contemplated at Cambridge; but the case being prejudged, *Hooper*, and his fellow prisoners, *Taylor*, *Ferrar*, *Philpot*, *Bradford*, and others, published a declaration of their views, and declined any disputation except before the Queen and Council; or the Houses of Parliament.

MARY.
Julius III.
Cranmer.

457. *Queen's Marriage*. — The next important matter was the marriage of the QUEEN with her cousin *Philip*, who reached England in July. The ceremony took place in Winchester, and was performed by *Gardiner*, after which the court proceeded to London. Soon after his arrival, *Philip* interested himself in behalf of the state prisoners, for many of whom he obtained pardon; the Archbishop of York (*Holgate*) was amongst the number released, and likewise *Courtney* the Earl of Devonshire: he also sought popularity by the most prodigal liberality. The Princess *Elizabeth*, also, through his influence obtained more favourable treatment. On the assembling of the Parliament, the bill of attainder of *Cardinal Pole* was repealed, which

respect of the corporal presence? How were their observations received? What decision was come to against them? 457. When was Mary married to Philip of Spain? What state prisoners were released through the interest of Philip?

was necessary before he could return to his native country; and measures were also adopted for the reconciliation of England with the Church of Rome.

MARY.
Julius III.
Cranmer.

458. *Cardinal Pole's return.* — *Pole* after this quickly reached London from the Continent, charged with high powers and authority as Pope's legate; and immediately a council was called at Whitehall to which Parliament was summoned to receive the *Cardinal*, and hear the purport of his legation; after thanking them for their favour, and making a set oration, and some few preliminaries had been gone through by Parliament, the *Cardinal* granted the entire nation a plenary absolution, and in accordance with the powers granted him received it again into the bosom of the Papal Church. All statutes, articles, and provisions, which had been passed since the 20th year of *Henry VIII.*, obnoxious to the interests of Rome, were now repealed; but to allay the fears of the temporal leaders, the settlements of the Church, and Abbey lands, that had been conveyed to the laity were allowed by the legate to be confirmed (1 & 2 *Philip & Mary*, c. 8.). The old Acts against *Heresy** were revived (by 1 & 2 *Philip & Mary*, c. 6.). The title of '*Supreme Head of the Church*' used by the Sovereign was ordered to be omitted; and the *Statutes of Mortmain* were repealed for twenty years. Last year, matters were restored to the state in which they stood prior to the changes made by *Edward VI.*; and now they were brought back to the position in which they were prior to the alterations made by *Henry VIII.* in the 20th year of his reign. The

458. When did Cardinal Pole arrive in England? What changes were made to reconcile England to the see of Rome? What additional measures were carried through Parliament for restoring the influence of the Pope?

* 5 Rich. II. st. 11, c. 5.; 2 Hen. IV. c. 15.; 2 Hen. V. c. 7.

Church of Rome was now established by law: yet *Gardiner* took care in effecting all these measures to steer clear of the two great springs of opposition; viz.; the dread of again becoming subject to the tyranny of Rome, and the loss of the Abbey lands.

A. D. 1555.

Pope; *Julius III.* *Marcellus II.*—A. D. 1555; *Paul IV.*—
A. D. 1555—9.

459. **Reconciliation with Rome.** — The return of England to the See of Rome was commemorated by a grand religious procession; and as it occurred on the 25th of January, *St Andrew's day*; that day was ordered to be kept as an anniversary of the event under the name of the '*Feast of the Reconciliation.*' An Embassy was now sent to the Pope to offer the submission of England to the Holy See: the Pope confirmed the proceedings of his legate, and proclaimed a jubilee in honour of the event. By order of *Pole*, the bishops were empowered to reconcile all persons to the Church, and to keep a registry of such as were brought in; the rest were to be proceeded against; and it need hardly be said that there was a vast body of the people found opposed to the return to Romanism. The *Cardinal* was an advocate for the gentler and more persuasive measures: *Gardiner*, being a man of a more cruel temper, and out of rivalry to *Pole*, was for a severe persecution, and the strict execution of the laws enacted against heresy. The counsel of the latter, backed as it was by *MARY* and *Philip*, prevailed; and a hot persecution, which lasted four years, brought many once more to the stake.

460. **Persecution.** — A Commission sat for the trial of heretics, presided over by *Gardiner*, and the sentences of execution were ordered to be carried out

459. What was the Feast of the Reconciliation, and why instituted? 460. When did the violent persecution

at the place where the crime was committed. *John Rogers* was the first victim of the Marian persecution. He refused to submit to the Church of Rome, and was accordingly condemned to be burnt at Smithfield. (*Feb. 4th.*) Bishop *Hooper* was next condemned, and suffered a like death at Gloucester. (*Feb. 9th.*) Bishop *Ferrar* was burnt in the market place of Caermarthen, the chief town of his diocese of St David's (*March 30th*), as a heretic for having married, for denying transubstantiation, and maintaining justification by faith only. *Dr. Rowland Taylor* suffered a like death in his parish of Halleligh, in Suffolk; and *Laurence Saunders*, at Coventry. At this period *Gardiner* seems to have felt some compunction: he had thought that the dread of the flames, and a few instances of severity would have brought all the rest of the Reformers to a compliance with the new state of things; finding his error, he got weary of his office, and resigned it to the 'bloody Bonner.' Among the first brought to the stake by this ruthless prelate was *John Bradford*, (July 1st); with whom suffered at the same time *John Leaf*, a tallow-chandler's apprentice; and after him numerous others.

461. *John Rogers* was educated at Cambridge, and became chaplain to the factory at Antwerp, where he assisted Tyndal, and Coverdale in translating the Bible into English. He subsequently brought out an edition of the Scriptures himself under the title of *Matthewe's Bible*. Having married he quitted Antwerp, and took charge of a Dutch congregation at Wittemberg, until the accession of *Edward VI.* when he returned to England. He obtained the patronage of Ridley, who appointed him a prebendary of St Paul's, and shortly after the chapter made him their lecturer in Divinity. On the accession of MARY, he was vicar of St Sepulchre; and before the repression of Protestantism, he preached a powerful sermon in favour of the Reformed faith; and notwithstanding the new Injunctions issued by the Council, he persisted in using the Communion Service of *Edward VI.* in the administration of the Lord's Supper, and refused to submit to the Church of Rome. For these things he was summoned before the Council, and being condemned of heresy, he was committed to Newgate, and shortly after was burnt at Smithfield. *Feb. 14th, 1555.*

of the Reformers commence? Who were the chief instigators? What eminent divines suffered in 1555?

461. Who was John Rogers?

MARY.
Julius III.
Cranmer.

462. John Bradford was born and educated at Manchester in the beginning of the 16th century. His readiness at figures procured him a government situation; but having embezzled a hundred and forty pounds of the crown money, he was dismissed. Conscience-smitten at the enormity of his offence he endeavoured to make all possible reparation. He next applied himself to the study of the Law, and soon afterwards prepared himself for the Church. He entered at Catharine Hall, Cambridge, and there obtained the patronage of *Dr. Ridley*, the Master of Pembroke Hall, who subsequently made him his chaplain, and a prebendary of St Paul's. He was next appointed one of the six Royal chaplains of *Edward VI.* On the accession of *MARY*, however, he was falsely accused by the Romanizing party of exciting a protestant mob against *Dr. Bourn*, bp. Bonner's chaplain, when preaching at St Paul's Cross, and sent to the Tower; where he met with the company of *Cranmer*, *Ridley*, and *Latimer*. He was removed from prison to prison; and at length, at the renewal of the persecution in A.D. 1555, he was burnt at Smithfield (*July 1st*) for rejecting Transubstantiation. *Bradford* was a very zealous, and eloquent preacher, but intemperate; and maintained a warm controversy with his associate Reformers on election and predestination, in respect of which he held *supralapsarian* views.

463. John Hooper was born in Somersetshire in 1495; and educated at Merton College, Oxford. On taking his degree in 1518 he became a Cistercian monk of Gloucester; but soon after advocating the doctrines of the Reformers, on the passing of the Act of the Six Articles he was obliged to leave the country. While abroad he married, and gained the friendship of Bullinger. On the accession of *EDWARD VI.*, *Hooper* returned to England, and became chaplain to the Duke of Somerset. He was a very popular preacher, and soon after was appointed to the see of Gloucester. A.D. 1550. The prejudices that he had imbibed abroad led him to desire a substitution instead of a Reformation, and he therefore opened a controversy respecting *Ecclesiastical Vestments*. His opposition went so far as to cause him to be imprisoned; at length a compromise was effected. (See *par.* 427.). Subsequent to this, on the deprivation of *Heath*, he held the see of Worcester *in commendam*. When *MARY* succeeded,

MARY.
Julius III.
Cranmer.

462. John Bradford? 463. Who was John Hooper, and how came he by his death?

Hooper was deprived, although no definite charge was brought against him, and ultimately condemned to be burnt. He suffered at Gloucester, Feb. 1555.

MARY.
Marcellus II.
Cranmer.

Hooper held very extreme opinions, was zealous, and energetic, but forbidding in his manners, and deportment.

464. **Religious Houses.** — The QUEEN under the impression that it was sinful to keep possession of the lands belonging to the Church, and that salvation would in consequence be denied her, resolved to give up all those claimed by the Crown; and appropriate them to the founding of certain religious houses: she began with rebuilding the Franciscan convent at Greenwich. This caused great alarm among the holders of Abbey-lands; *Gardiner*, however, quickly removed their fears. At this period, Pope *Julius III.* died, and was succeeded by *Marcellus II.* who did not live many days after his election, when he was followed by the ambitious, and insolent, *John Peter Caraffa*, as Pope *Paul IV.* He began his career by assuming the power of making *Ireland* a kingdom, and granting it to the crown of England: he required also the Abbey-lands to be restored to the Church, and Peter-pence to be collected again, and paid regularly to the Roman See. He had a dislike to *Cardinal Pole*, and by a bull annulled all that he had done in respect of confirming the possession of the Abbey-lands. By the Pope's influence, moreover, Inquisitorial powers were conferred on the justices of the peace in every parish in the kingdom for the discovery, and punishment of heretics. *Philip* had now become weary of his stay in England, and tired of his gloomy queen; he therefore quitted the country for the Continent, and went to Flanders.

464. What did Queen Mary in respect of the Abbey-lands in the possession of the crown? Who succeeded Pope Julius III.? When did Paul IV. succeed to the Papacy? What were his first proceedings? When did Philip leave England?

465. **Ridley, and Latimer burnt.**—The MARY.
persecutions, and the burnings still went Paul IV.
on; at length *Cranmer*, RIDLEY and *Cranmer*.
LATIMER, were proceeded against (Oct. 16.). The
Bishop of Bristol (*Holyman*), Gloucester (*Brookes*),
and Lincoln (*White*), having received a special
commission from the Pope, and a licence from
the Queen, repaired to Oxford. The Bishop of
Gloucester presided in the process against *Cranmer*
as sub-delegate of the Cardinal de Puteo: but in
the process against *Ridley*, and *Latimer*, the bishop
of Lincoln presided as the representative of Cardinal
Pole. *Cranmer* was first cited to appear, and after
hearing the charges against him, and delivering
his replies, he was ordered to answer personally at
Rome within fourscore days; and then remanded
to prison. Sep. 7th. RIDLEY and LATIMER, were
then proceeded against. The Commissioners after
proceeding some time, ultimately exhorted the two
Reformers to recant; but they firmly refused and
were accordingly led to the stake opposite Baliol
College, eighteen months after the Disputation at
Oxford. *Ridley* embraced his fellow-sufferer saying,
'Be of good heart, brother, for God will either
'assuage the fury of the flame, or strengthen us to
'bear it.' The aged *Latimer*, while being chained,
cried out, 'Be of good comfort, master *Ridley* and
'play the man; we shall this day light such a
'candle, by God's grace, in England, as I trust
'shall never be put out.' Bags of gunpowder were
fastened to their necks by a relative of *Ridley's*
which hastened the termination of their sufferings.
The fortitude and constancy of these two martyrs
were witnessed by a zealous and most bitter papist,
Julius Palmer, a fellow of Magdalene College, who
had been banished the kingdom in the late reign

465. *When were Ridley, and Latimer burnt? How long after the discussion at Oxford? What was the last observation of Ridley? What, of Latimer? Why was Cranmer's execution delayed?*

for his Romanism, but restored by MARY MARY.
to his fellowship on her accession; and Paul IV.
the scene had such an effect on him, that Cranmer.
he became a convert to Protestantism, and the next
summer saw him bound to the stake for the like faith.
Cranmer's execution, by the policy of *Gardiner*, was
deferred; he being anxious not to make the see of
Canterbury vacant till he could secure it for himself.

466. *Nicholas Ridley* was born at Wilmontswick
in Northumberland; he received his early education at
a school in Newcastle upon Tyne; from which he went
to Pembroke College, Cambridge, where he graduated
in 1522; two years after, he was elected fellow, (1524).
He now travelled on the Continent, became acquainted
with many Reformers, and pursued his studies at the
Sorbonne. After his return, he protested against the
Papal Supremacy; and his great virtue and talent recom-
mended him to *Cranmer*, who made him his Chaplain,
(1537). *Ridley* also became Master of his College, and
Chaplain to *Henry VIII.* (1540). He subsequently was
appointed bishop of Rochester, (1547): and finally bishop
of London, (1550). He persuaded *Edward VI.* to the
foundation of those charitable institutions before alluded
to (in *par.* 442.): but on the accession of *Mary*, he
unadvisedly concurred in the proclamation of *Lady Jane*
Gray, whence he was marked out as a victim of Papal
hatred, and was quickly imprisoned. He was sent to
the disputation at Oxford in (1554), where he was
subsequently condemned as an heretic by the legatine
commissioners and burnt: *October* 16th, 1555. He was
one of the ablest promoters of the Reformation, and not
only preached strongly against the use of images, holy
water, transubstantiation, indulgences, and other Romish
doctrines, and superstitions, but repressed them in his
diocese; and was chiefly instrumental in changing Altars
to Tables. He is said also to have assisted *Cranmer*
in the composition of the *Homilies*, the two *Liturgies*,
and the *Articles of Religion*. He wrote a treatise on
'Predestination and Election;,' and in answer to *Brad-*
ford on this subject, he said, 'In those matters I da e
'not speak further than the texte dothe, as it wer, leal
'me by the hand.' *Ridley* was a man of superior birth,

466. Give a brief memoir of *Ridley*, and his services in
the Reformation.

profound learning, sound judgment, and noble mien; to him the Church of England is chiefly indebted for reformation in respect of the 'corporal presence,' and the sacrifice of the Mass; and for her Apostolical form of Church Government.

MARY.
Paul IV.
Cranmer.

467. **Hugh Latimer** was of more humble birth than his two compeers; being a small farmer's son. He was born at *Thurcaston* in *Leicestershire* in 1470: his father entered him at *Christ's College*, *Cambridge*, when about fourteen years of age. He became a disciple of *Bilney's* and was twice brought into danger upon charges of heresy. The ascendancy of *Anne Boleyn* was favourable to *Latimer*; he became one of her Chaplains, and through her interest he was afterwards appointed bishop of *Worcester*, 1535. On the passing of the 'Act of the Six Articles' he resigned his See, 1539, and went into retirement; but at a subsequent visit to *London*, with his usual freedom he spoke severely, against the act, upon which he was committed to prison, 1541, where he remained during the reign of *Henry VIII.* On the accession of *Edward VI.*, 1547, he returned to preaching, and obtained the royal favour. *Latimer* also found an asylum in the house of *Cranmer*, but he could not be prevailed upon to resume his episcopal functions. Soon after the accession of *MARY*, his known predilections and forcible preaching caused him to be cited before the Council, but refusing to submit to the Papal See, he was thrown into prison; and not long after sent with his friends *Cranmer*, and *Ridley* to the disputation at *Oxford*, (1554) where he was condemned as a heretic at the same time with *Ridley*, and burnt, *October* 16th, 1555. at the age of 85 years. *Latimer* was a very homely, and plain speaker, and an unsparing reprove of vice. His impressive earnestness, undoubted integrity, and humorous illustrations, and jokes, always procured him a large and attentive audience. He was honoured with the title of the '*Apostle of England*;' and of all the Reformers, he best understood the tastes, and phraseology; as well as faults and failings of the people. When he was to preach at court, however, *Cranmer* kindly cautioned him to avoid personalities, and not to let his discourses exceed an hour, or an hour and a half.

467. Give a brief memoir of *Latimer*, and his services in the Reformation.

468. **Their Confession of Faith.** — MARY. These three leading reformers, CRANMER, RIDLEY, and LATIMER, while in Paul IV. *Cranmer*. prison, being fearful lest their Doctrines should be misrepresented by their enemies, drew up a *Confession of Faith*, comprised in EIGHT ARTICLES; wherein they declared that the Scriptures were the true word of God: that the three Catholic Creeds should be received; that Justification was by faith only; that marriage was lawful in all orders of men; and that they rejected Transubstantiation, the Adoration of the elements, the denial of the Cup to the laity, Purgatory, the Invocation of Saints, and the use of Latin or any foreign tongue in the services of Public Worship.

469. **Gardiner's death.** — Scarcely was the information brought to *Gardiner* that Ridley and Latimer were burning at the stake, when he was taken with sudden indisposition; he managed however, to attend parliament, which began sitting on October 21st; yet it was but on two occasions, for he gradually became worse, and at length died on November 12th:—

Stephen Gardiner was born at Bury St Edmund's in Suffolk, in 1483: he was believed to be the illegitimate son of Dr. Richard or Lionel Woodville, bishop of Salisbury, and brother of Elizabeth, the queen of *Edward IV.* He was educated at Trinity Hall, Cambridge, where he applied himself to the study of civil and canon law, and graduated a D. C. L. (1520); from which he went into the family of the Duke of Norfolk, and subsequently became Secretary to Cardinal Wolsey. By this means he gained an introduction to *Henry VIII.* to whom he was useful in procuring his divorce from *Catharine*, and defending the Royal Supremacy; for which services he became Archdeacon of Norfolk, then Secretary of State, and at last, for his zeal in procuring the decision of the Cambridge University in favour of the divorce, he was presented in

468. *What confession of faith was drawn up by Cranmer, Ridley, and Latimer during their imprisonment?*

469. *When did Gardiner die? Give a brief account of his life. What were his works.*

1531. to the see of Winchester. He was the means of introducing Cranmer to the notice of Henry VIII. by whom he was afterwards supplanted in the royal favour: and he endeavoured to conciliate his old patron, Wolsey, and the King. Although a learned man, Gardiner was yet artful, dissembling, ambitious, and proud; and in his opposition to the Reformation, cruel, and sanguinary. Being more of a politician than a divine, he was appointed ambassador to the French, and Papal courts; and on his return was a strong advocate for the Royal Supremacy which he defended, as well as the Reformation, in a work 'De Vera Obedientia.' *Gardiner* had been some time Master of Trinity Hall, and was next appointed Chancellor of the University. 1540. He endeavoured to check the Reformation, and became the head of the Anti-reforming party. His growing jealousy of *Cranmer*, led him by means of the Act of the Six Articles, which he was instrumental in enacting, to attempt the ruin of the Archbishop, and of Queen *Catharine Parr*, but his designs were frustrated and he himself disgraced. On the accession of *Edward VI.* 1547., his opposition to the Reformation procured him a residence in the Fleet prison, whence he was liberated; but shortly after an unsatisfactory sermon transferred him to the Tower, where he was kept during the remainder of the reign: and also deprived of his bishopric. Queen *Mary* set him at liberty, and restored him to his See, and likewise appointed him Lord Chancellor; after which, his mind was bent on the acquisition of the Primacy, and the re-establishment of Popery by a bitter persecution of the Protestants. Death, however, removed him from his ambition, *November* 12th, 1555. at the age of 72 years.

470. *Church Property restored.*—The Archbishop of York, (*Heath*), was now appointed Chancellor in the place of Gardiner, and the administration of Ecclesiastical matters was resigned entirely to *Pole*. *Heath* like his predecessor, encouraged the persecution of the Protestants. The activity of Bishop *Bonner* also increased; and amongst other sufferers *John Philpot*, archdeacon of Winchester, who had been assigned to his tender mercies by the deceased Gardiner for rejecting transubstantiation

470. Who succeeded Gardiner as Chancellor? What other advantages did Mary secure to the Church?

MARY.
Paul IV.
Cranmer.

and the Papal supremacy, was now **MARY.**
 burnt in Smithfield (*Dec.* 18.). Recanta- **Paul IV.**
 tion or Death was the dictum of *Bonner.* **Cranmer.**

The *Queen*, in addition to her desire for restoring the Abbey-lands to the Church, now procured the sanction of Parliament for resigning the tenths, and first fruits, and all tithes, and impropriations of benefices, which by the dissolution of Monasteries had been invested in the Crown; a measure that met strong opposition, from the fear that those in possession of the laity would be required next.

471. **Pole's reforms.**—*Cardinal Pole* soon after convened a legatine Synod for the correction of certain abuses, and making canons; he took the precaution of doing this by the *Queen's* writ under the Great Seal for the protection of the clergy. He laid before the synod a work entitled '*The Reformation of England*,' an imperishable monument of his wisdom, piety, and moderation. Among other things it was decreed (1) that the '*Feast of Reconciliation*' should be solemnly observed, and alluded to in every Mass; the reading of all Heretical books should be forbidden; and that the Catholic faith was that declared in the exposition of Pope *Eugenius* sent from Florence to the Arminians; (2) Instructions were also given for the proper administration of the Eucharist; and for restraining the annual festivities of the dedications of Churches, (3) All Ecclesiastics were to give up secular cares; and Pluralities were to be resigned within two months, or be forfeited; (4) Bishops were to reside in their dioceses, preach, and visit them; (5) Bishops were to restrain their ostentations and extravagant living, and were exhorted to works of Charity; (6) Bishops were personally to examine candidates for Holy Orders; (7) Benefices were to be conferred on the most deserving, and residence insisted on; (8) The next decrees were against giving advowsons of benefices before vacant; (9) against Simony; (10) against alienation of Church Property; (11) and others for the establishment of Schools in every Cathedral, to be supported by a fourth of the income of the clergy; (12) lastly, the duty of Visitations was enforced. The Cardinal also designed putting forth four books of Homilies; *one*, an

471. What measures were decreed in the synod convened by Cardinal Pole for the Reformation of abuses in the Church?

exposition of the Controverted points; the *second*, explained the Creed, the Ten Commandments, the Lord's Prayer, the Ave Maria, and the Sacraments: the *third* was on the Saint's days, Sundays, and Holy days, throughout the year, with an exposition of the Epistles and Gospels; and the *fourth* explained the Virtues, and Vices, and the Rites, and Ceremonies of the Church.—*Burnet*. b. 11. pt. 2.

MARY,
Paul IV.
Cranmer.

A. D. 1556.

472. *Charles V. abdicates.*—*Charles V.*, Emperor of Germany, had in the preceding year contemplated the abdication of his throne; he now perfected that design, leaving Spain, and certain other dominions to his son *Philip*; and the German empire to *Ferdinand*; while he himself retired into private life near Placentia on the confines of Castile, and Portugal.

473. *Cranmer's death.*—The trying period of *Cranmer's* life now arrived: being a metropolitan, and consecrated by the Pope, it was considered necessary that he should be tried by a special commission from the Roman See. *Cardinal Puteo*, the Pope's legate, directed last September that the bishop of Gloucester (*Brooks*), assisted by *Martin* and *Scory*, as delegates, and in the King and Queen's name, should go down to Oxford, and proceed to judgment. *Cranmer* was brought before them, and after denying the authority of *Brooks*, who came by virtue of a Papal order, he entered on his defence; it was at last decided in answer, that *Cranmer* should appear at Rome within eighty days. But the Archbishop was still kept a prisoner in the Bocardo; wherefore, at the expiration of that period, Dec. 14th, A. D. 1555, the bishops of London (*Bonner*), and Ely (*Thirlby*), were sent down to degrade him for his contumacy, and then to deliver him over to

472. Who succeeded the Emperor Charles V. on his abdication? 473. When, and by whom was Cranmer condemned? How was he treated? What induced him

the secular power (Feb. 14th, A. D. 1556.) MARY.
 His enemies, however, were extremely Paul IV.
 anxious that *Cranmer* should recant, *Cranmer.*
 which would be the strongest weapon for injuring the Protestant cause. All schemes, methods, and persuasions were adopted; hopes of life, prospects of preferment, were held out to him. *Cranmer* at last yielded to the persuasions of *Henry Sydal*, and *John de Villa Garcia* (or *Garcina*) a Spanish Friar, sent to argue with him, and signed a recantation of his opinions, and formally renounced his faith; protesting at the same time that he did it freely, and for the satisfying of his conscience: but this was not enough, *Cranmer* was made to sign recantation after recantation to the number of six, and each one more humiliating than its predecessor. With malicious eagerness *Bonner* quickly published them to the world. Notwithstanding all this, however, *Cranmer* was doomed; the Queen was bent upon his destruction, she pardoned his treason, but was determined to punish his heresy; and a writ was issued for him to be burnt. Secret orders were transmitted to *Dr Cole*, Provost of Eton, to prepare his condemned sermon; and on the 21st of March, *Cranmer* was brought to St Mary's Church, and placed on a platform to hear his denunciation. *Cranmer*, however, had repented of his abjuration, and when called on to speak, he confessed his error, and declared that the hopes of life had tempted him to sign a recantation contrary to the truth, and in opposition to his conscience; he renounced the Pope, and all his doctrines, and gave a summary of his faith, and a confirmation of his belief in the Sacrament as he had expressed in print. Upon this he was hurried off to the place of execution, opposite Baliol College, and fastened to the stake: when the fire was kindled, he thrust the erring haud into the

to recant? What did he on his repentance? Who preached his condemned sermon? When was he burnt? How long after the disputation at Oxford? Mention the chief circumstances connected with the imprisonment, and death of Cranmer.

flames, and there held it till it was consumed, repeatedly ejaculating — ‘This unworthy hand.’ Thus died *Cranmer*, about two years after his arrival in Oxford to attend the disputation, *March* 21st, 1556, aged 67 years.

MARY.
Paul IV.
Cranmer.

474. **Thomas Cranmer**, Archbishop of Canterbury, was born at Aslacton, in Nottinghamshire, July 2, 1489. He studied at Jesus College, Cambridge, of which society he became a fellow; he married soon after, and was then appointed a lecturer of Buckingham College (Monks College, now Magdalen). It was not long, however, before his wife died, when he was re-elected fellow of Jesus College; and subsequently, after taking his D.D., appointed Examiner in Theology 1526, in which office from requiring in the students a competent knowledge of the sacred volume he gained the appellation of “the Scripturist.” On occasion of the plague visiting the University, two of his pupils, named *Cressy*, returned home to Waltham Abbey, where they resided, and *Cranmer* with them. While here, an accidental interview with *Fox*, and *Gardiner*, to whom he gave his opinion on the matter of the King’s divorce, brought him into the notice of *Henry VIII*, who entrusted to him the consideration of his marriage: by express desire he took up his abode at the house of the Earl of Wiltshire, the father of *Anne Boleyn*, where he applied himself to the question; and published a treatise on the subject, proving that the Pope had no authority to dispense with the Word of God. Soon after, on the death *Warham*, he was made Archbishop of Canterbury (1533). He now pronounced sentence of divorce on *Catharine*, officiated at the coronation of *Anne Boleyn*, and procured the passing of Acts of Parliament, and decrees of Convocation for the abolition of the Papal Supremacy, 1534. He submitted, however, to a lay-man taking precedence of him as Archbishop in the person of *Thomas Cromwell*, 1535; but he zealously promoted the cause of the Reformation; aided in the suppression of the Monasteries, and in procuring a translation of the Bible, and its use in churches. His learning and arguments were very influential in rooting out the Papal supremacy; and in the Parliament of 1534-5, he made an able speech, in which he overthrew the Pope’s claim of *Divine Institution*. The heads of his speech as given in *Burnet’s Reformation*

474. Give a brief memoir of *Cranmer*. What works were issued through his influence? What was *Cranmer’s* opinion on the claim of *Divine Institution* in behalf of the Papal Supremacy?

Abridged, are ;—‘that Christ had named no head of the whole Church, as God had named no head of the world ; but that grew up for order’s sake, as there were archbishops set over provinces ; yet some Popes were condemned for heresy, as Liberius, and others. If faith must be showed by works, the ill lives of most Popes of late shewed that their faith was to be suspected ; and all the privileges which princes or synods granted to that See might be recalled. Popes ought to submit themselves to General Councils, and were to be tried by them : he showed what were the present corruptions of the Pope, and his court, which needed reformation. The Pope, according to the decree of the Council of Basil, was the Church’s Vicar, and not Christ’s, and so was accountable to it.’ (*vol. I. p. 115.*) He went on to shew that Councils cannot decree anything beyond what the Scriptures allow, which are superior in authority to Councils ; and that neither Councils, nor Popes can bind the world to put their belief in a common error ; and that when discovered, every one was at liberty to shake it off, although they may have sworn to maintain it. *Cranmer* universally complied with Henry’s will, which procured him the gratitude of the King, and saved him from the snares of his enemies. He sanctioned the divorce of Anne Boleyn, 1536 ; aided in the publication of the ‘*Bishop’s Book*,’ and an authorized Version of the Scriptures, 1537 ; an edition of which he brought out himself in 1539, known as ‘*Cranmer’s Great Bible*.’ The passing of the Acts of ‘The Six Articles’ met his strong opposition, notwithstanding it had the support of *Henry* ; but he is reproached for having shortly after assented to the divorce of *Anne of Cleves*. He defended *Thomas Cromwell* in his misfortunes, but he could not prevent his execution. *Cranmer* next frustrated the attempt of the Romanizing party to suppress the Scriptures on the plea of the translation being inaccurate, by causing its revision to be entrusted to the Universities, 1542. He was next engaged on ‘The King’s Book,’ 1543 ; and in revising the *Liturgical Services*, which with the appearance of the *Litany* in English engaged his attention during the remainder of *Henry VIII*th’s reign. On the accession of *Edward VI.* (1547) at whose coronation *Cranmer* assisted, a Royal Visitation was enjoined for the purpose of carrying forward the Reformation, when *Cranmer* framed a book of ‘*Homilies*’ for the correction of abuses and superstitions ; which was followed shortly after by the *Catechism* of Justus Jonas, the *Communion*, and *Ordination Services*, and other offices, the two *Liturgies*, and the 42 *Articles*. But he is charged with

MARY.
Paul IV.
Cranmer.]

vesting the appointment of Bishops in *Letters Patent* from the Crown; and with placing all Episcopal jurisdiction, and making all spiritual, and temporal processes to run in the King's name, and under the King's Seal. This circumstance gave rise to his being improperly charged with *Erastianism*, i. e. with maintaining that the authority of a Christian minister was only suasive, and was derived solely from the civil magistrate. He, however, resisted the further spoliation of the Church; and devoted considerable labour in preparing a New Code of Ecclesiastical Laws, the '*Reformatio Legum*,' in which he was aided by a commission of 32 divines, canonists, and lawyers; the project, however, was never completed. *Cranmer* has been censured also for encouraging persecution in assenting to the execution of *Joan Bocher*, and *Van Paris* (or *Paies*): when *Mary* came to the throne, his enemies were in the ascendant, and he soon became a victim to their hatred: he was arrested on charges of high treason, convicted, and deprived of his archbishopric, 1553; he was next taken to Oxford with his friends *Ridley*, and *Latimer*, to hold a disputation with the Romanizing party, 1554; and after witnessing the martyrdom of his two holy associates, 1555; he was himself cited before the legatine commission, tried for heresy, and sentenced to be burnt. In an unwary moment, however, tempted by the promise of pardon, he recanted: but remorse overtook him, and repenting of his error, he disavowed his recantation, and publicly proclaimed his conviction, and adherence to the truth of the reformed doctrines. His enraged adversaries, hearing these asseverations, hurried him off to the stake, where he met his death with the utmost fortitude, *March* 21, 1556. Although *Cranmer* may be charged with occasional unsteadiness of principle, yet he was gentle, affectionate, kind, and devout; and died with heroic fortitude. No man contributed so much as *Cranmer* to the establishment and independence of the Church of England; and later writers have defended him from the charges of Puritanism, and Erastianism. His private character was impeachable.

475. *Religious Houses restored.* — *Cardinal Pole*, two days after the death of *Cranmer*, was appointed

475. Who succeeded *Cranmer* in the See of Canterbury? What religious houses did *Mary* establish after the death of *Cranmer*?

MARY.
Paul IV.
Cranmer.

to the See of Canterbury, and invested with the pall by the bishops of Ely, and Worcester. The Queen continued her restoration of religious houses: she now founded one in London for the Franciscans, and another for the Dominicans; she also established a house at Sheen for the Carthusians, and a nunnery at Sion: the Church of Westminster was likewise made an Abbey. The *Jesuits* now desired to obtain a footing in England, but this was strongly resisted by Pole.

476. The exile Reformers who had fled from England to the amount of upwards of 1000, on account of the persecution, were now distracted by divisions: some had gone to Frankfort, others to Strasburg, Zurich, and to Geneva: three hundred had settled in Frankfort, where they were allowed the use of a church; but some of them imbibing the various sentiments of the neighbourhood were for remodelling the English Church both in doctrine, and in discipline. Among the exiles were *Poinet*, bp. of Winchester, who died soon after his arrival at Strasburg; *Barlow*, bp. of Bath and Wells; *Scory*, bp. of Chichester; *Coverdale*, bp. of Exeter who had assisted Tindal and Rogers in translating the Bible; and *Bale*, bp. of Ossory: to these may be added *Coxe*, deau of Christ Church, Oxford, who retired to Strasburg, and once more associated with his old friend *Peter Martyr*; *Sandys*, Vice-chancellor of Cambridge; *Horn*, dean of Durham; *Jewel*, *Grindal*, *Alexander Nowell*, *John Knox*, *Reynolds*, *Whittingham*, *Aylmer*, *Haddon*, and *Cheke*. These exiled Reformers did not meet with that kind reception abroad which they had anticipated; for in all the cities where Lutheranism prevailed they met with great persecution, and from many were expelled as being *Sacramentarians*. The more learned of the English divines took up their abode at Strasburg, Zurich, and Basil; but most of the exiles settled at Frankfort. In this last mentioned city, *Whittingham*, who was a Zuinglian, and not well disposed to the English Liturgy and ritual, had procured the alternate use of the French

476. What divisions arose among the exiles for religion during the reign of Mary? How did they terminate?

Church; where he introduced a new form of worship, setting aside the *surplice*, omitting the *Litany*, and allowing no *responses* to be said aloud; the term *Minister* was also to be used instead of *Priest*, and other alterations were introduced. His congregation invited their countrymen from the other cities to send ministers to preside over this primitive model of Divine Worship. The divines of Zurich in their reply required the use of the English Liturgy entire; while those of Strasburg were willing to abate somewhat, and compromise the matter; at length after some correspondence, three divines arrived to superintend the Congregation at Frankfort,—*Knox* from Geneva, *Haddon* from Strasburgh, and *Lever* from Zurich. After much warm discussion and bitter contention, *Knox* assumed the direction of affairs, and backed by a communication from Calvin objecting to the English Liturgy, he assisted on the introduction of the Genevan Service; a temporary compromise was, however, effected by using parts of each, which was to last four months till something could be permanently settled. During this period, *Dr. Coxe* and many of his friends arrived at Frankfort, who insisted on the full English Liturgy, and not only repeated the responses aloud, but took possession of the pulpit. The contest now became so warm between the *Knoxians* and the *Coxians* as to call for the interference of the magistracy, who threatened to close the Church if harmony was not soon restored. *Glauberg*, the Senator, referred the matter to *Valerandus* the superintendent of the French Church; when it was insisted that the English should conform to the French Service: but *Knox* having been accused by the *Coxians* of writing against the Emperor *Charles* in his work, ‘An admonition to all Christians,’ he was ordered to leave the city. *Knox*, and his friends, retired to Geneva, where the English congregation embraced the discipline of Calvin. *Coxe* having settled the Church at Frankfort under the superintendence of *Whitehead* returned to Strasburg. Shortly after *Whitehead* was succeeded by *Horn*, who on certain dissensions having arisen soon retired to Geneva. *Foxe* the Martyrologist had gone to Basil. Thus originated the **Troubles of Frankfort**, a contest, which, not long after, created so much warm discussion, and very bitter heart-burnings to all that were solicitous for the peace and well-being of the English Reformed Church.

MARY.
Paul IV.
Pole.

A. D. 1557.

477. *Loss of Calais, &c.* — In this year *MARY*. *Philip* paid a short visit to his Queen *Paul IV.* *MARY*, with the design rather of getting *Pole*. the co-operation of England in his war with France, than out of love. With great difficulty he succeeded, although much against the feeling of the nation, and some troops were sent over. The Spanish and English forces laid siege to St Quintin, which they took, and spread such alarm in France, as to induce the French monarch to recall the *Duke of Guise* from Italy, where he was obtaining vast successes over the Italian territories of *Philip*. This is all that *Philip* wanted; but the acquisition of St Quintin to the Spanish monarch was followed soon after by the loss of Calais, and two other forts, to the English, for *Guise* on his return laid siege to Calais; the efforts to serve *Philip* had reduced its garrison and defences, and it soon fell into the hands of the French; the forts of Guisnes, and Ham (Hammes) were similarly lost (*January 1558.*).

478. *Pole under Papal censure.*—The retirement of the French forces from Italy, who were in alliance with the Pope, and the interference of *Pole*, so exasperated *PAUL IV.* that he haughtily recalled all his legates from Spain, deprived *Pole* of his legatine power in England, and cited him to Rome. He appointed *William Peyto*, an English Franciscan, and *MARY's* confessor, a Cardinal, and made him legate in the place of *Pole*. The Queen, however, would not allow the Papal bulls to be opened, and prohibited *Peyto* from entering

477. What was the design of *Philip's* return to England? What resulted to the English in the war with France? 478. How was the Pope affected by these contests? What was his treatment of England? and of *Pole*?

England, threatening him with a 'præmunire.' *Peyto* died soon after; and *Pole* MARY. Paul IV. having despatched an ameliorating note to Pole. Rome by *Ormaneto*, and a treaty of peace following, matters were made right again.

479. Sir John Cheke. — In this year died the eminent scholar *Sir John Cheke*. He had been Regius Professor of Greek at Cambridge, and tutor to *Edward VI.* Taking the side of *Lady Jane Grey* on the accession of MARY, he was sent to the Tower. But his life was spared, and he immediately went abroad; he, however, gave fresh offence to the Queen, was seized at Brussels by order of *Philip*, and sent to England. He now unworthily renounced Protestantism, and was compelled to sit in judgment over his old associates. Among other works he left a MS. translation of St Matthew.

A. D. 1556.

480. Persecutions continued. — During these proceedings the violence of the persecutions by no means diminished; a commission was sent by *Pole*, headed by *Ormaneto*, to visit the two Universities: when at Cambridge, they put the Churches under an interdict where *Bucer*, and *Fagius* were buried; and even exhumed their bodies, held a mock trial upon them, and after condemning them as heretics, they, and all the heretical books that could be found, were publicly burnt. At Oxford, the body of *Peter Martyr's* wife was exhumed, because she, having once been a nun, had broken her vow of chastity by marrying *Martyr*, and her bones were buried in a dunghill. The inquisitorial powers had latterly been much strengthened, and were so

479. Who was Sir John Cheke? 480. What occurred to the remains of *Bucer*, and *Fagius* at Cambridge; and of *Peter Martyr's* wife at Oxford? How many perished in the persecution of this reign?

vigorously applied that vast numbers were brought to the stake, many more died in prison, and others suffered martyrdom from the severity of torture, and other hardships. The relentless *Bonner* was the chief mover in these cruel proceedings. During the four years the persecution was in full force, 284 perished in burning, according to Burnet; viz.:

	From <i>Burnet</i> .	From <i>Short</i> .	From <i>Strype</i> .
In 1555	67	67	71
... 1556	79	85	89
... 1557	99	79	88
... 1558	39	39	40
	<u>284</u>	<u>270</u>	<u>288</u>

The accounts vary as to the total number of those led to the stake. *Speed* gives 277; enumerating among them, five bishops, twenty-one divines, eight gentlemen, fifty-five women, four children, and the rest, tradesmen, artificers, labourers, &c. *Whittingham* in his preface to Ridley's treatise on the Lord's Supper says, that more than 800 were put to death in the two first years of this reign. *Foxe* makes it below this; but *Cecil*, in his work '*The Execution of Justice*,' affirms that those who died from imprisonment, torture, and fire, on account of their religion were nearly 400.

481. *Mary's death*.—The Queen's death, however, put a stop to these heart rending scenes, although, it may be said, that her fierce bigotry advanced perhaps more than any thing the cause of the Reformation; she was seized with a kind of influenza then prevailing, which was aggravated by the natural gloominess of her mind, by disappointment in the hope of issue, and the desertion of her husband; to which may be added a desponding melancholy at the loss of Calais, and the unfortunate condition of state affairs in general: at length

dropsy supervened, of which MARY died, MARY.
November 17, 1558, in the 43rd year of Paul IV.
 her age, and after a reign of nearly $5\frac{1}{2}$ Pole.
 years. With her ended the domination of the
 Papal power in England.

482. Pole's death. — Sixteen hours afterwards
Reginald Pole, the Queen's friend and kinsman,
 Cardinal, and Archbishop of Canterbury, labouring
 under malignant fever, also died, at Lambeth, aged
 59 years. *Pole* was indeed a man of exemplary
 character, prudence, learning, and moderation; but
 he was deficient in the virtue of toleration. He was
 born at Stourton Castle in Staffordshire in 1500;
 and educated at Sheen Monastery, and at Magdalen
 College, Oxford. After obtaining Church preferment
 he retired to Italy, where he long resided: his
 opposition to the divorce of *Henry VIII.* from
Catharine of Arragon urged that monarch to forbid
 him the kingdom. He was soon after made a
 Cardinal, and nothing but his want of ambition
 kept him out of the Papal chair. On the accession
 of MARY, *Pole* returned to England as Papal legate,
 and reconciled the kingdom to the Holy See; and
 on *Cranmer's* death he was made Archbishop of
 Canterbury, and shortly after Chancellor of both
 Universities. He entered very little into society,
 living chiefly with the two Italian friends he
 brought over with him, *Priuli*, and *Ormaneto*, who
 had long shared his confidence and his fortunes;
 to the former at his death he bequeathed his
 property, who liberally gave it away in charity.

*Summary of the Reign of Mary,—5 years,
 from A. D. 1553 to A. D. 1558.*

483. Mary the daughter of *Catharine of Arragon*
 succeeded her brother *Edward VI.*, and was a bigoted

482. When did Cardinal Pole die? 483. Give a
summary of the reign, life, and character of Mary?

Romanist. After issuing a proclamation that she would compel no man to change his religion, she very soon after prohibited all preaching without a licence from Gardiner, the new Chancellor; and all foreigners were commanded to leave the kingdom. The deprived bishops were now restored, and *Cranmer*, *Ridley*, *Latimer*, and others committed to the Tower. The pliant Parliament repealed all the statutes passed in the reign of Edward VI., and since the 20th of Henry VIII., opposed to Popery; and likewise the Mortmain Act. And the Convocation pronounced the *Liturgy*, and the *Catechism*, to be heretical. The Romish Ritual was restored; the married clergy ejected, and the Pope's authority re-established by act of Parliament. *Cardinal Pole* was admitted as the Pope's legate, who formally absolved the nation from its alleged heresy, and reconciled England to the Papal See. A commission was appointed for the suppression of heresy, headed by *Gardiner* and *Bonner*, who engaged in a fearful persecution. Bishops *Ridley*, *Latimer*, *Hooper*, and *Ferrar*; Archbishop *Cranmer*; *Rogers*, *Dr. Taylor*, *Saunders*, and many other clergymen, and laymen were brought to the stake in different parts of the country. The number of victims is variously estimated from 270 to 800. *MARY*, however, restored many religious houses, caused a Visitation to be made of the Universities, and discharged the Clergy from the payment of first fruits, and tenths. *Gardiner* died in the midst of the persecution, and on the death of *Cranmer*, *Cardinal Pole* was raised to the Primacy. He, however, incurred the enmity of Pope *Paul IV.*, who transferred the legatine authority with which he had been invested to *Peyto*, the Queen's Confessor, but *MARY* forbid the latter entering the kingdom. The Queen formed a matrimonial alliance with *Philip* of Spain, which was unsatisfactory to the nation, and turned out equally so to herself. Her disappointment in this, and at the loss of Calais, and other national reverses, brought on her death. *Mary* possessed many virtues, but a melancholy temper, and her religious bigotry and superstition led her to sanction the grossest cruelty and injustice for the extirpation of heresy. *Cardinal Pole* died but a few days after *MARY*; and is said to have been averse to persecution. The exiled Reformers found it difficult to maintain uniformity: at Frankfort, and other places, disputes arose on the doctrine of Predestination; and a warm contest respecting Formularies, and the use of the English

MARY.
Paul IV.
Pole.

Liturgy; but they could arrive at no agreement. *Erastianism* also was beginning to excite discussion.

MARY.
Paul IV.
Pole.

484. Thomas Erastus, M. D. was a native of Baden, and became Professor at Heidelberg. He taught that the Christian ministry was not of divine institution, and that Christ, and His Apostles, had prescribed no particular form of Church Government, and therefore the Clergy had no power to enforce any acts of discipline, nor to refuse the Lord's Supper to any one that desired it. He maintained that the punishment of all offences, civil or religious, was vested in the civil magistrate alone; from whom also all authority was derived; thus renouncing the power of the Keys, and making the ministerial office merely persuasory. From *Cranmer's* replies to the questions proposed to certain divines in 1540, it would appear, says Bishop Short, 'that his sentiments were nearly *Erastian*: he seems to esteem the whole of the clerical office as dependent entirely on the civil magistrate (Qy. 9.); that there was originally no difference between a bishop, and a priest, (Qy. 10.); that the former or the people might make a priest for themselves (Qy. 11.); for whom no consecration was necessary (Qy. 12.); and that the power of excommunication depends entirely on the civil authority committed to a bishop (Qy. 16.). It may be remarked that these opinions are not discoverable in the formation of our Church services which are almost entirely taken from those of the Roman ritual, yet a trace of them remains in those Articles which refer to the Church; and among which Art. XIX, XXI, XXIII, might be subscribed by any one who held opinions purely *Erastian*.'—(History of the Church of England, p. 195.) Whence the religion taught by the Church of England as established in the reign of *Edward VI.*, has been stigmatized as a Parliamentary religion.

484. What were the tenets of Erastus? How is Cranmer charged with Erastianism.

CHAPTER V.

FROM THE ACCESSION OF ELIZABETH, TO
THE ESTABLISHMENT OF THE CHURCH OF ENGLAND.

Elizabeth.—A. D. 1558.

485. THE accession of ELIZABETH ELIZABETH. was received by the people with great Paul IV. joy, and acclamation. She graciously (void.) received all the bishops with the exception of Bonner; and sent messages to the various courts of Europe to announce her succession. Paul IV. with his accustomed haughtiness took offence at her assumption of the royal dignity without his consent; yet if she would renounce her pretensions, he would show to her a fatherly affection, and such favour as was consistent with the Apostolic See. ELIZABETH began her reign by ordering the release of all persons imprisoned on account of religion: and to stay the violent haste of the over zealous Reformers on the one hand, and check the angry jealousy of the Romanists on the other—to restrain the haste and bitterness of the party spirit of the *Evangelics*, and the *Papalins*, as Strype calls them,—as well as to conciliate both the Papists and the Protestants, all preaching and teaching, as well as the introduction of innovations, were

485. When did Elizabeth come to the throne? How was she received? *What were her first proceedings in respect of religion?*

forbidden by a Royal Proclamation, until the assembling of Parliament; and only the reading, without any exposition, of the Epistles and Gospels, Lord's Prayer, Creed, Ten Commandments, and the Litany in English, allowed; the elevation of the Host in the Mass was also prohibited.

A. D. 1559.

486. **Her Council.** — To preserve concord the Queen thought it advisable to intermix Protestants and Papists in her Council: among the former were *Sir William Cecil*, afterwards Lord Burghley, and *Sir Nicholas Bacon*. *Sir William Cecil* was the Queen's Secretary; the Great Seal was taken from the Archbishop of York (*Heath*), and handed over to *Sir Nicholas Bacon*, the father of the great *Sir Francis Bacon*. *Dr. Parker*, master of Corpus Christi College, Cambridge, formerly Chaplain to ANNE BOLEYN, the Queen's mother, and some time tutor to ELIZABETH, was chosen out for the See of Canterbury. And every preparation was now made for the Queen's coronation. On January 15th she was crowned according to the forms of the Romish pontifical by *Oglethorpe*, bishop of Carlisle, all the other bishops refusing to take part in the ceremony. The Parliament met ten days after, on January 25th.

487. **Statutes passed.** — After the settlement of peace with foreign powers: the first proceedings of Parliament were for the security of the throne, and the establishment of uniformity in religion. It began by restoring the '*Royal Supremacy*' (1 *Eliz.* c. 1.): the Queen, however, preferred that the title of '*Supreme Governor of the Church, &c.*' should be adopted in the

486. Who was her Secretary? Who held the Great Seal? Who crowned Elizabeth? 487. What were the Statutes passed in the first Parliament of Elizabeth? How were bishops elected? What was the effect of the Act of Supremacy?

Oath of Supremacy, instead of 'Supreme Head, &c.;' all appeals to Rome, and impositions, and exactions formerly paid to that court were prohibited: the laws of King *Edward VI.*, were revived, and that of 25 *Henry VIII.* for the election of bishops: the religious houses founded by the late Queen were also suppressed, and annexed to the crown. ELIZABETH was likewise empowered by this Act to appoint a commission for the settlement of all ecclesiastical causes, who were appointed by Letters Patent under the Great Seal, and were composed of either Churchmen, or laymen. Heresy was to be adjudged by the plain and express words of Scripture, or of the first four General Councils, and as might hereafter be determined by Parliament, and Convocation. It was called the 'HIGH COMMISSION COURT,' and from its judgment there was no appeal. A like arbitrary authority was formerly vested in one person, viz. *Thomas Cromwell*, when Lord Vicegerent. The next Act was the 'ACT FOR UNIFORMITY,' by which, the SECOND LITURGY of *Edward VI.* with a few slight alterations was ordered to be used. (1 *Eliz.* c. 2.). The Queen's *succession* was legally recognized. (1 *Eliz.* c. 3.). And *First Fruits*, and *Tenths*, (1 *Eliz.* c. 4.); and the unappropriated *Benefices* which *Mary* had given up, were restored to the crown. (1 *Eliz.* c. 19.). These Acts as it might be supposed met with the strong opposition of the Bishops.

ELIZABETH.
Paul IV.
(void.)

488. **Alterations in the Liturgy.** — A Committee of divines composed of Parker, Grindal, Coxe, Pilkington, May, Bill, Whitehead, Sandys, Guest, and Sir Thomas Smith, were appointed to revise the *Liturgy*: the alterations made at this time in King *Edward's Second Book* of COMMON PRAYER were:—In the *Litany* the words—'from the tyranny of the bishop of Rome, and 'all his detestable enormities,' were omitted; and in the petition for the Queen was added—'strengthen in 'the true worshipping of thee, in righteousness, and 'true holiness of life.' There were also added prayers for the *Queen*, and *clergy*, which are now at the end of the Morning and Evening Service; and the *Collect* beginning 'O God whose nature and property is ever 'to have mercy, &c.' One of the collects for *Dearth* and *Famine* was omitted. A selection of *Lessons* for

488. *What were the alterations made in the Book of Common Prayer?*

Sundays, and Holy days, was added. In the *Communion Service*, at the presentation of the elements, the sentences of the *First Book* of Edward VI. were added to the sentences of the *Second Book*; thus, '*The body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life, Take and eat, &c.*'; and again—'*The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this, &c.*' which makes them as they now stand: the Rubric explaining the act of *kneeling* at the Communion was omitted. There was also an alteration in the *Rubric* directing in what part of the Church Divine Service should be read; and the *Rubric* in the *FIRST BOOK*, giving directions as to the ornaments, and *habits*, was restored.

ELIZABETH.
Paul IV.
(void)

489. Papal protest.—The *Convocation*, which sat during this period, endeavoured to maintain the Papal changes that had been made during the reign of *Mary*; and with this view they drew up *five Articles*, which they forwarded by Bonner to the Lord Keeper, in order that they might be laid before Parliament; but they obtained no answer; they were;—(1) maintaining the corporal presence;—(2) that after consecration there is no longer bread and wine, but only the substance of God and Man;—(3) that the Mass is a propitiatory sacrifice for the living and the dead;—(4) that the lawful successor of St Peter, as Christ's vicar, is the supreme head of the Church;—(5) that the settling of matters of faith, the Sacraments, and discipline, belongs only to the Pastors of the Church. Beyond this nothing else was done, and they dissolved in May. It resulted, however, in a public Conference being held at Westminster by command of the Queen between the Romanists and the Reforming divines, eight on each side, in order to come to some settlement of their differences by mutual concessions.

489. *What attempts were made by the Convocation in support of the Papacy? What articles did they draw up?*

490. **The Disputation.**—The questions to be debated were:—

ELIZABETH.
Paul IV.
(void)

(1) Whether it was right that the *Public Worship* should be in an unknown tongue?

(2) What was the power of a particular Church in decreeing *Rites*, and *Ceremonies*?

(3) Was the *Mass* a propitiatory sacrifice for the dead and the living?

The challenge was accepted, and to secure order the Lord Chancellor presided; the two sides were composed of—

Romanists.

White, (bp of Winchester).

Watson, (bp. of Lincoln).

Baine, (bp. of Lichfield).

Seot, (bp. of Chester).

Ogelthorpe, (bp. of Carlisle).

Harpsfield, (Archdeacon of Canterbury).

Cole, (dean of St Paul's).

Longdale.

Chedsey.

Protestants.

Scory, (late bp. of Chichester).

Coxe.

Horn.

Whitehead.

Grindal.

Aylmer.

Sandys.

Guest.

Jewel.

The Romanists, however, not concurring with the method of disputation ordered, which was that it should be carried on in writing; much confusion and violence arose, which ended in the bishops of Winchester, and Lincoln, threatening to excommunicate the Queen and Council, upon which they were committed to the Tower. The conference was therefore very soon dissolved, much to the advantage of the Reformers in the general opinion of the public.

490. What public conference was held at Westminster? How did it terminate?

491. *The Oath refused.*—Parliament ELIZABETH.
 being now dissolved, the new *Oath of* Paul IV.
Supremacy was tendered: many, how- (void.)
 ever, of the clergy combined together to refuse it.
 All the bishops refused, except *Kitchin*, (bishop
 of Llandaff.). Altogether, out of 9,400 beneficed
 clergymen, there were, according to Burnet, 189;
 according to Camden, and Cardinal Allen, 243; but
 according to Strype, 192, who refused the oath of
 Supremacy, viz. ;—

Bishops,	14	Prebendaries,	50
Deans,	13	Rectors of Churches,	80
Archdeacons,	14	Abbots,	6
H heads of Colleges, ...	15		<u>Total 192</u>

These were consequently deprived. The bishops were at first sent to prison; but were afterwards allowed their liberty, with the exception of *Bonner*, (of London); *White* (of Winchester); and *Watson* (of Lincoln); who had been the chief instruments of *Mary's* cruelties. Some went into retirement, others quitted the country. *Tonstal*, and *Thirlby*, enjoyed the hospitality of the Primate; *Heath*, (Archbishop of York), and *Brookes*, (bp. of Gloucester), died peaceably; *Bonner* was confined in the Marshalsea; *White*, and *Watson*, were released and pensioned, and left the country: the remaining prelates were consigned to the custody of their friends, or of the Protestant bishops.

492. *Injunctions.*—A general VISITATION was now appointed by the High Court of Commission, and INJUNCTIONS issued, 53 in number, similar in many respects to those of *Edward VI.*, but with the additional design of—regulating the marriage of the

491. Who, and what number, refused the new oath of Supremacy? What was done to the refusing bishops?
 492. What was the object of the general visitation now appointed? What were the Injunctions issued?

clergy, which had grown into some scandal;—directing the use of the habits,—allowing chanting and singing, and an anthem at the beginning and end of Divine Service (*Art.* 49.);—enforcing the proper attendance at public worship, and the customary marks of reverence;—requiring also due reverence at the name of ‘Jesus;’ and that during the Litany, and other Collects, all were to kneel; substituting communion-tables for altars, under the inspection of the Minister, and Churchwardens, yet they might be indifferently used;—dispensing with the shape and form of a wafer in the bread used at the Sacrament;—enforcing the bidding prayer formerly used;—and explaining the oath of Supremacy, so as to divest it of any claim on the part of the QUEEN for ministering in Divine Service.

493. Jewel was one of those appointed in the visitation, and he wrote to *Peter Martyr* expressing how well the change was received by the people; he complained, however, of the disputes constantly springing up about the *Vestments*, as if Christianity consisted in garments. He was himself against the Habits, looking on them as the relics of the Amorites, ridiculous trifles. JEWEL was a powerful advocate of the Reformation; in a sermon at Paul’s cross, (Nov. 26th), in which he denied the *antiquity* of the Romish doctrines, he challenged his opponents to answer twenty-seven tenets, which he then put forth, beginning with the Mass, and ending with the position that ‘ignorance is the mother of devotion;’ and offered to yield, and subscribe, if they could be proved from any ancient father, primitive practice, General Council, or from Scripture, to be erroneous. He was subsequently answered by one *John Harding*,

493. What was the conduct of Jewel at this time? Who accepted his challenge? What celebrated works did he write in reply?

an English divine who had relapsed into Popery in the reign of Mary, and had now retired to Louvain; which called forth from JEWEL (in 1562) his celebrated '*Apology for the Church of England*,' followed soon after by a longer treatise called a '*Defence of the Apology*.' These obtained the approbation of the Queen.

494. Parker consecrated. — It was now time to fill up the *vacant bishoprics*, which had become very numerous from deaths, and deprivations. *Matthew Parker*, on the nomination of the Queen, was elected by the dean and chapter of Christ-Church, Canterbury, to the see of Canterbury, and much indeed against his inclination. The QUEEN issued her warrant to *Tonstal* (bp. of Durham), *Bourn* (bp. of Bath, and Wells), *Poole* (bp. of Peterborough), *Kitchin* (bp. of Llandaff), *Barlow*, (bp. elect of Chichester), and *Scory* (bp. elect of Hereford), for his consecration. The three former refused to concur with the mandate, upon which a second warrant was issued to *Kitchin*, *Barlow*, *Scory*, *Coverdale*, (late bp. of Exeter), and *Bale* (bp. of Ossory), and two suffragan bishops, (*Hodgkins* of Bedford, and *John* of Thetford), to proceed to *Parker's* consecration. Four of these were in attendance, and after his election was confirmed in the Church of St Mary-le-bow, London, (Dec. 9th), *Parker* was consecrated Archbishop of Canterbury in the Chapel at Lambeth, on December 17th, by *Scory*, (late bp. of Chichester, and now bp. elect of Hereford); *Barlow* late bp. of Bath and Wells, and now bp. elect of Chichester); *Coverdale*

494. To whom was the See of Canterbury entrusted on Queen Elizabeth's accession? Who consecrated Archbishop Parker? What convulsion in the Church caused a difficulty? Where was he consecrated?

(bp. of Exeter, but who was not re-appointed); and by *Hodgkins* (suffragan of Bedford): the others declined to assist. The ceremony was performed according to the *Ordination Service* of EDWARD VI., but the giving of the pastoral staff was omitted. 'All things, as *Strype* says, were rightly and canonically performed, as may be seen in the Register of Canterbury; and in the MSS. in Corpus Christi College, Cambridge; and sufficient to confute the idle story of the Archbishop's Ordination at the *Nag's Head Tavern* in Cheapside, which some Papist had impudently invented, and spread abroad.' (*Eccl. Mem.*).

495. *Nag's Head Story*.—The story of the *Nag's Head Tavern* is, that the elect bishops met at that place, where it was usual for the 'Dean of the Arches, and the civilians to refresh themselves after any confirmation of a bishop;' and that while there one *Neale*, Bonner's chaplain, peeped through the key-hole, and observed them all in great confusion importuning *Kitchin*, bishop of Llandaff, (some say *Oglethorpe*, bishop of Carlisle), to assist in the consecration; he however obstinately refusing, *Scory* made them all kneel down before him, and he laid the Bible on their heads or shoulders, saying, 'Take thou authority to preach the word of God sincerely,' and so they all stood up bishops; and that this was the only ordination they ever had. This fabrication was mooted forty years afterwards, with the view of invalidating the episcopal succession of the Church of England, by a Jesuit, named *Holywood*, in the reign of James I. when it was thought all present at the ceremony were dead; but the old *Earl of Nottingham*, who was then alive, and who had witnessed *Parker's* consecration in due form, testified to the falseness of the story: and in confirmation of the fact, *Abbot*, the then Archbishop, produced the register of Canterbury.

496. *New Bishops*.—Invested with due power

495. *What is meant by the story of the Nag's Head? Shew that it has no foundation? How long after his consecration did the story originate?* 496. *Who were appointed to the other vacant Sees?*

and authority, *Parker* proceeded to fill up the various sees, which were now all vacant with the exception of Llandaff (*Kitchin*). This was no easy task, for the exiled divines had most of them returned with opinions strongly opposed to the doctrine and discipline of the English Church; and of the five Protestant bishops who had gone abroad. *Poinet*, was dead; *Coverdale*, and *Bale* refused; and therefore only *Barlow*, and *Scory* were restored to the episcopal office. The sees supplied during this, and the following year, were these:—

ELIZABETH.
Paul IV.
Parker.

Canterbury, Archbp.	<i>Matt. Parker</i> ,	1559
York, Archbp.	(<i>vacant two years</i>),	
Aspah,	<i>Richard Davis</i> ,	1559
Bangor,	<i>Rowland Merrick</i> ,	<i>ib.</i>
Bath and Wells,	<i>Gilbert Berkley</i> ,	<i>ib.</i>
Chichester,	<i>William Barlow</i> ,	<i>ib.</i>
David's,	<i>Thomas Younge</i> ,	<i>ib.</i>
Ely,	<i>Richard Coxe</i> ,	<i>ib.</i>
Exeter,	<i>William Alley</i> ,	1560
Gloucester and } Bristol, }	<i>Richard Cheiney</i> ,	1562
Hereford,	<i>John Scory</i> ,	1559
Lichfield and } Coventry, }	<i>John Bentham</i> ,	<i>ib.</i>
Lincoln,	<i>Nicholas Bolingham</i> , ...	<i>ib.</i>
London,	<i>Edmund Grindal</i> ,	<i>ib.</i>
Norwich,	<i>John Parkhurst</i> ,	1560
Peterborough,	<i>Edmund Scambler</i> ,	<i>ib.</i>
Rochester,	<i>Edmund Guest</i> ,	1559
Salisbury,	<i>John Jewel</i> ,	<i>ib.</i>
Winchester,	<i>Robert Horn</i> ,	1560
Worcester,	<i>Edwin Sandys</i> ,	1559
York, Archbp.	<i>William May</i> , died before	
consecrated afterwards	<i>Thomas Younge</i> ,	1561
Carlisle,	<i>John Best</i> ,	1561
Chester,	<i>William Downham</i> ,	<i>ib.</i>
Durham,	<i>James Pilkington</i> ,	<i>ib.</i>
(Llandaff,	(from <i>Strype's Eccl. Mem.</i>) <i>John Kitchin.</i>)	

A. D. 1560—1561.

Pope ; *Pius IV.* A. D. 1559—66.

497. The ‘*Eleven Articles.*’ — The *ELIZABETH.*
 imperious *Paul IV.* died the preceding *Pius IV.*
 year, and was succeeded in the Papacy *Parker.*
 by the more moderate *Pius IV.*, yet a man of
 energy and principle: he attempted to conciliate
 the Queen by offers of compromise in respect of
 the Liturgy, and Communion in both kinds, and
 her legitimacy, if she would acknowledge the su-
 premaey of the Pope. *ELIZABETH* however rejected
 all his offers. On the continent *Francis II.* died
 (*Dec. 5, 1560*), and was succeeded by his younger
 brother, *Charles IX.* The alterations now effected
 in England steadily advanced the cause of the
 Reformation; the *English Common Prayer Book*
 was universally adopted, and the Bible set up in
 Churches. A short *profession of faith* however was
 thought necessary to be put forth for the guidance, and
 instruction of the clergy and people until the meeting of
Convocation: the Archbishop and Bishops therefore drew
 up ‘*Eleven Articles,*’ to which all incumbents on admis-
 sion were to assent, and read twice every year in their
 Churches. As they form an excellent compendium of the
 doctrines now held, and which continued in force until
 the appearance of the *XXXIX Articles*; they are here
 briefly enumerated:—(1) asserts the Trinity;—(2) the
 belief in the sufficiency of the Holy Scriptures, and in the
 three Creeds;—(3) the authority of the Church in de-
 creeing rites and ceremonies;—(4) excludes all from the
 ministry not lawfully appointed;—(5) asserts the Royal
 Supremacy;—(6) renounces all Papal jurisdiction;—(7)
 declares the Book of Common Prayer to be according to
 Scripture, and condemns praying in an unknown tongue;
 —(8) rejects exorcism, and the use of oil, salt, and spittle
 in Baptism;—(9) rejects private Masses and the idea of a
 propitiatory sacrifice in the Mass;—(10) enjoins Com-
 munion in both kinds:—(11) rejects images, relics, pre-
 tended miracles, pilgrimages, praying on beads, &c. The

497. *What was the progress of the Reformation after filling the vacant sees?*

Geneva Bible was published at this time; so called from having been translated by the English exiles, when at Geneva: viz.;—Knox, Coverdale, Goodman, Gibbs, Samson, William Cole, and Whittingham.

ELIZABETH.

Pius IV.

Parker.

498. *Reformation in Scotland*.—The early Church of Scotland has been supposed to have been an offshoot of the ancient British Church. The Southern Picts were converted by *Ninian* about A.D. 429, who became bp. of Whithern in Galloway; and the Northern Picts by *St Columba* about A.D. 563, who established soon after a monastery on the island Iona, (or Icolm, or Icolmkilm); which produced the learned *Aidan*, *Finan*, and *Colman*, who successively followed *Paulinus* as bishops of Northumbria, (York). These fixed their sees at Lindisferne or Holy Island. Colman was followed by *Tuda*, and *Wilfrid*, when (A.D. 681.) the diocese of Northumbria was subdivided into the sees of York, Ripon, Hexham, and Lindisferne; and Christianity rapidly extended northward. About A.D. 1150. a contest arose respecting the metropolitan jurisdiction of the Archbishop of York over the Scottish Church, which was not set at rest till Pope *Innocent III.* declared Scotland under his own immediate authority; in proof of which he put the kingdom under an interdict (A.D. 1216) for making war upon his submissive vassal *John*, king of England. In 1480 St Andrew's was erected by Pope *Sixtus IV.*, into an archiepiscopal see, and its holder declared 'Primate' of Scotland; and soon after (A.D. 1491) Glasgow was made an archbishopric with jurisdiction over Galloway, Argyle, and the Isles. Roman Catholicism continued the religion of the country; in 1528, however, **Patrick Hamilton**, abbot of Ferme, or Ferne, in Ross County, who had studied in the University of St Andrew's and passed thence into Germany, where he became professor in the University of Marburg, and had acquired the friendship of Luther, Melancthon, and others, returned to his native country, and began to expose the corruptions of Rome. He was immediately seized, and brought before the Heirarchy, who found him guilty of heresy, and ordered him to be burnt before the gate of St Andrew's University. He was the *first Scotch*

498. Give a short account of the rise and progress of the Reformation in Scotland till the return of Mary from France in 1561?

martyr to the Reformation. *Alexander Alesse*, a canon of the priory, had undertaken to reclaim Hamilton, but he himself was so shaken in his own faith, that very soon he became a convert to Protestantism, and escaped into England with a Dominican friar named *Seton*. A. D. 1534. *Cardinal Beaton*, who had succeeded his uncle in the Archbishopric of St Andrew's (1538), was a very violent persecutor of heresy. By him *George Wishart*, the Reformer, was brought to the stake A. D. 1546. This and other cruelties, excited the nation against him, whence he was himself soon after assassinated. The celebrated **John Knox**, who had (in 1542) a few years before this, entered the Protestant ranks, now sided with the murderers of Beaton, who held possession of the castle of St Andrew's, and gathered a congregation of his own. But the French troops in the service of the Regent got possession of the castle, and *Knox* with others was carried prisoner into France, where he remained till the close of 1549. He then obtained his release, and came over to England 1550; but soon after the accession of *Mary* he retired to Geneva 1554, and became an associate of *John Calvin*. He went thence to Frankfort, where he excited so much dissension among the English exiles that he was compelled to return to Geneva, 1555, (See *par.* 476.); and he soon after revisited Scotland. He now called on the Protestants to separate from the Roman party, without any compromise. *Knox*, however, was called again to Geneva, 1556; and in the following year he was invited to return to his native country. On his way home at Dieppe (1557), he received intimation of the unsteadiness of some of his supporters; he therefore wrote to his friends directing them to convene a meeting for the security of each other's fidelity, and he himself went back to Geneva. According to *Knox's* instructions the Protestant party met at Edinburgh, Dec. 3, 1557, and subscribed a common bond or covenant of mutual union and defence, in which they engaged to stand by one another in the maintenance of 'faithful ministers, truly and purely to minister Christ's 'Gospel and Sacraments to the people.' The adherents of 'this proceeding were denominated '*The Congregation*,' (*i. e.* of the Lord, in contradistinction to that of the Church, styled by them 'the Congregation of Satan). The lords of '*The Congregation*' also issued an order requiring 'the *Common Prayer of Edward VI.* to be used 'in the Parish Churches, with the Lessons from the Old 'and New Testament conformed to the order of the Book

ELIZABETH.
Paul IV.
Parker.

'of Common Prayer.' The English Prayer Book continued in use for seven years, when the Genevan Order was introduced. The *Queen Regent* (Mary of Loraine) from political motives for some time tolerated the Reformers, but she ultimately declared against them. *Knox* now returned to Scotland (*May* 2nd, 1559), and proceeded to Perth where he harangued the people in language so powerful and stirring, that it ended in the populace plundering and destroying the monasteries, and the property of the established Church throughout the country. Religion was now the plea of rebellion. At last a compromise was effected, and *Mary*, Queen of Scotland, who was then in France, engaged to consider the grievances of '*The Congregation*.' A free parliament was immediately called (*August* 1st, 1560), which, after ratifying their '*Confession of Faith*' (*Aug.* 17th), passed an Act (*Aug.* 23rd), for abolishing the Mass, enacting that all sayers and hearers for the first offence should incur forfeiture of goods and corporal punishment; for the second, banishment: for the third, death; and on *Aug.* 24th, Parliament *abolished the Papal dominion*, and repealed all laws opposed to Protestantism, and that favoured the Roman party. The Romanist clergy yielded with scarcely a struggle, and the '*Confession of Faith*' now adopted, continued until superseded by the '*Westminster Confession*' in (1642-7). After the dissolution of this Parliament, *Knox* and five others drew up a form of Church polity called the '*First Book of Discipline*;' and attempted to get all the Church property made over to them. At length, August 1561, *MARY*, Queen of Scots, arrived in her kingdom from France, but she met no kind reception from *Knox*, and his party.

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Parker.

A. D. 1562.

499. **Articles reviewed.**—*Convocation* now assembled (*Jan.* 12th) at the desire of the Queen, and the chief men in the realm, for the settlement of the doctrinal points of the Church; *Alexander Nowel* (Noel), dean of St Paul's, was appointed prolocutor of the Lower House. They began by reviewing the

499. What articles were now reviewed by Convocation at the direction of Archbishop Parker? *What was the original number of the Articles of Religion?*

FORTY-TWO ARTICLES OF RELIGION put ELIZABETH. forth by *Cranmer* in the reign of Paul IV. Edward VI. (1553). *Archbishop Par-* *Parker.* *ker*, with the assistance of *Jewel*, suggested considerable alterations in them; he omitted the 10th, 16th, 19th, and 41st, of the *forty-two* (see *par.* 440.), and introduced the 5th, 12th, 29th, and 30th, of the present *thirty-nine*; and altered seventeen others; many of which the Confessions of Wirtemberg of 1551 suggested. The most important change was the omission of a long argument against the corporal presence, and simply stating 'that the body 'of Christ was given and received by *faith* in a 'spiritual manner.' This modification is said to have left a loophole for the admission of the real presence, which was favoured by the Queen. It was attempted also by Convocation in certain points of discipline to meet the views of the Puritans: for it was proposed to abrogate all Holydays except Sundays, and such as relate to Christ; that the use of the cross at baptism should be optional; that kneeling at the Sacrament should be left to the discretion of the ordinary; that the minister should turn his face to the people; and that organs should be removed. These propositions, however, were negatived by a majority of one. A 'Book of Discipline' was next introduced; but this met with no sufficient support. A new *Translation of the Bible* was appointed to be made: and the establishment of a Code of Ecclesiastical laws, and taking the government of the Church out of the hands of laymen, were subjects ordered for consideration. It was at this period that bishop *Jewel* published his *Apology for the Church of*

What were the chief differences between the original copy, and that finally adopted? What were the most important changes? What were the heads of the omitted articles? Who framed the Thirty-nine Articles? and when? What was the design of Jewel's Apology?

England, in which he exculpated the separation of our Church from that of Rome; shewing it rather to be a return to its primitive state by the rejection of the modern errors introduced by Rome, than the establishment of schism: this work tended more to strengthen the Reformation than any other ever published. An Act was passed for the translation of the Bible, and the Liturgy into the Welsh tongue (5 *Eliz.* c. 28.).

A. D. 1563.

500. The Articles reviewed.—*Convocation* having renewed its session (*Jan.* 11th), Archbishop *Parker*, after revising the *Articles*, presented them before the *Convocation*, who struck out the 40th, 41st, and 42nd; and made some alterations in six of the others; and in the title of the 16th. These four of the ‘*Forty-two Articles*’ were not admitted at all in the *thirty-eight*; viz.—(a) ‘The resurrection of the dead is not yet brought to pass;’—(b) ‘The souls of those who depart this life do neither die with their bodies, nor sleep idly;’—(c) ‘Of heretics called *Millenarii*;’—(d) ‘All men shall not be saved at the length.’ When printed, the 29th was omitted; they comprised now *Thirty-eight*, and appeared in Latin and English, and were signed by both houses of *Convocation*; by the Upper, *January* 29th; and by the Lower, on *February* 5th.

The *Articles of Religion* were chiefly framed ‘for the avoiding of diversities of opinions, and for the establishing of consent touching true religion;’ aiming especially against the principal errors and corruptions of the Church of Rome, and the extravagant notions of certain Anabap-

500. How did the *Convocation* of 1563 receive the revised *Articles*? What were the alterations in them? With what view were the *Articles of Religion* framed? What key can most readily unlock their true meaning?

tists, and other heresies, prevailing at the time they were drawn up. They contain no enactment of any *new* doctrine, but they are only a declaration of what is *old*, and define with authority the opinions of the Church of England; while at the same time, says Professor Blunt, 'they allow a latitude within certain limits.' They were originally drawn up by *Cranmer*, assisted by *Ridley*, in 1553, from the Lutheran Confession of Augsburg, composed by Melanchthon; and when reviewed by *Parker*, he went to a similar source, the Confession of Wirtemberg of 1551. which was also Lutheran. Indeed, as the same author quoted above observes, 'the true key to the right understanding of the Articles (as was already observed in respect of the Homilies) is not so much the doctrine of Calvin, as of the schoolmen; the controversy lying chiefly between the Protestant, and Roman Catholic: thus, the Article of Original Sin' (ix.) is urged 'with a reference to the Scholastic dogma, that original sin was a mere defect of original righteousness, the latter being a quality, superinduced, and not 'the fault and corruption of the nature of every man'—the Article of 'Works before Justification' (xiii.) with a similar view to 'another theory of the subtle doctors, that by a certain meritorious meetness, *a priori*, for the reception of God's grace, the party claimed it as a right, *de congruo*. These opinions so calculated to puff up by making man the originator of his own justification, our Reformers would not tolerate, and framed their confessions accordingly. Hence they were not intended to determine the peculiar points of Calvinistic controversy either way; but for the avoiding of controversy, and the establishing of concord.'—*Blunt's Reformation*, p. 223.

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501. Catechism: 2nd Book of Homilies. — *Nowel*, at the recommendation of *Cecil*, at this time put forth a revised edition of the *Larger Catechism*, which met the approbation of the Lower House of Convocation; but it was not published till 1570. The *Second Book of Homilies* also now appeared,

Instance this in the Article on Original Sin; and in that of 'Works before Justification.' 501. What was Noel's Catechism? Give some account of the Second Book of Homilies? When did it appear? Mention the chief

which was supposed to have been commenced, if not perfected, in the reign of Edward VI. It is considered by some to have been completed chiefly by *Parker*, and *Jewel*. There is, however, much obscurity respecting the authorship of this Second Book. Many ascribing it to Cranmer, Ridley, and Latimer. These are the chief works published in the reign of Elizabeth upon which the fabric of the English Church is built, and by which the *Reformation* was completed. But the Reformation was seriously defective in the matter of *discipline*; in a provision for the *education of the people*; and in the want of adequate *support* for the inferior clergy. Cranmer drew up a code of Ecclesiastical Laws, which were published in this reign under the title of '*Reformatio Legum Ecclesiasticarum*;' yet they were never legally adopted. Notwithstanding this, *Cranmer* has by some been claimed as a *Puritan*, because in the days of his trouble he set little store upon the trappings of his office; and in his vindication to Gardiner, he repudiated all idea of pride in assuming the title of 'Primate of all England,' declaring his little consideration of any title, name, or style. This may be refuted in his conduct in respect of Hooper, who objected to the *Habits*, in which *Cranmer* resolutely opposed the King's recommendation that the ceremonies in his consecration might be dispensed with; and they say, moreover, that he would have gone much further in the Prayer Book, had he not been restrained by Convocation.

Works relating to the Reformation published in the reign of Elizabeth, and what tokens do they afford of the progress of the Reformation? In what was the Reformation defective? How has Cranmer been unfairly claimed by the Puritans?

502. Council of Trent closes. — It was now that the *Council of Trent* had resumed its sittings; in the preceding year, *Pius IV.*, in his conciliatory message to ELIZABETH, invited her to send deputies to the Council: but this was unnoticed. At length, the sittings of the memorable Council were this year brought to a close, after holding *twenty-five* sessions, during a period of *eighteen years* (1545—1563). It was convened for the purpose of correcting, explaining, and establishing on a firm and perspicuous basis the doctrines of the Church; to reform also the lives of its members; and to restore the vigour of its discipline. Its several Decrees, its Catechism, and the novel Creed put forth by *Pius IV.*, contain a summary of the doctrines of the Roman Catholics, which have been maintained, and subscribed to the present day: and at this Council, it may be said that, the Church of Rome assumed the responsibility of authoritatively sanctioning heresy.

503. The New Creed.—The new Creed of *Pius IV.* (*‘Professio Fidei Tridentina’*) comprises, in brief, these heterodoxies:—(1) The seven Sacraments;—(2) Trent doctrine of Justification, and Original sin;—(3) Propitiatory sacrifice of the Mass;—(4) Transubstantiation;—(5) Communion in one kind;—(6) Purgatory;—(7) Invocation of Saints;—(8) Veneration of reliques;—(9) Image worship;—(10) The Roman Church, the mother and mistress of all Churches;—(11) Swearing obedience to the Pope;—(12) Receiving the decrees of all Synods, and of Trent. The Oath to be taken by all Romish Priests, lay and secular, and by all members of monastic orders, declares, *‘hanc veram Catholicam Fidem, extra quam nemo salvus esse potest voveo, spondeo, et juro.’* (A.D. 1564).

502. What message was sent from *Pius IV.* to Elizabeth in respect of the General Council? *What was the date of the Council of Trent? What, its duration? By the name of what Pope is it known?* 503. *What were its decrees, and the chief Articles (in brief) of the Creed then agreed on, which may be accounted novelties? What resulted from it?*

504. **The Rise of the Papacy.** When Christianity had been widely disseminated throughout the various countries of the Roman world by the Apostles and their immediate disciples, the numerous heresies that troubled its even march led the Churches, which held to the true and ancient faith, to make common cause in defence of the one true faith; hence originated the idea of a *Catholic Church*, as opposed to and excluding all heretics. Many churches in a city, or in a certain country district, were united under one bishop: for mutual support, the Eastern Church introduced the practice at the close of the 2nd century, which was soon followed in the West, of convening *Provincial Synods* of the several bishops within a neighbourhood once or twice a year; and as they generally met in the principal city of the province, of course the bishop of that city presided, hence these bishops came to exercise a certain superiority over the others, and were called *Metropolitans*. Rome, Antioch, Alexandria, and afterwards Constantinople, possessed in consequence a kind of pre-eminence they never enjoyed before. Yet these *Metropolitans* were as yet merely equals among equals, and the only authority they possessed was that of summoning the bishops together to confer on matters touching the doctrinal unity of the Church. In the West, great regard was paid to the Church of Rome as the largest, as the only one founded by an Apostle, and as being that of the most important city of the empire, but no peculiar rights or authority were conceded to it. Thus did matters stand at the close of the 3rd *Century*, and here is the *first appearance* of any thing like pre-eminence added to the Roman See. When, however, the Emperor *Constantine* became a convert to Christianity, A. D. 311, converts multiplied amazingly, the clergy increased, and wealth poured into the coffers of the Roman bishop so rapidly that all the distressed Churches of that vast empire applied thither for relief; and no small advantage was gained by the Papal liberality. The Metropolitan of the Eastern Church also could not but concede the highest place to the bishop of the first city in the world; so that at the council of *Sardica* (A. D. 347.) it was decreed that all bishops condemned of the Arian heresy should be allowed to appeal to the bishop of Rome; but as few availed themselves of this permission, the

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emperors *Valentinian* and *Gratian*, at the instance of pope *Damasus* and a Roman Synod, (A.D. 372—378) issued a decree to the same purpose. As yet there was no recognition of spiritual supremacy, nor right of interference. In the 5th century, however, *Valentinian* enacted, A.D. 435. that all the bishops of the Western empire should obey the bishop of Rome, in whom was vested the authority to decide all religious disputes: this was the *first act* of the Western Church recognizing the spiritual supremacy of the Pontiff. In consequence of this measure the Bishop of Constantinople, seconded by the council of *Chalcedon*, A.D. 451., claimed the same privileges over the Eastern Church, as that enjoyed by the bishop of Rome over the Western Church. This excited the jealousy of Pope *Leo I.* and particularly of the patriarchs of Alexandria, and of Antioch; but the two latter soon threw the weight of their influence into the scale of the bishop of Rome by often soliciting his intervention in their favour against the tyranny of his rival. From this time forth the patriarchs of Rome and Constantinople vied with each other for pre-eminence. The names however *Papa*, *Apostolicus*, *Vicarius Christi*, *Summus Pontifex*, *Sedes Apostolica*, *Patriarcha*, were at this period applied to other bishops, as well as to the bishop of Rome. On the fall of the Western Empire, when the country had become a prey to the Goths and Vandals, the absence of Imperial authority now prompted the bishops of Rome to annex something of civil power to their ancient spiritual jurisdiction. At length, A.D. 587., the ambition of the patriarch of Constantinople *John IV.* (the Jejunator, or Fester), induced that patriarch to assume the title of 'UNIVERSAL PATRIARCH' (or *Œcumenical Bishop*). This excited the fierce indignation of Pope *Pelagius II.* and of his successor *Gregory the Great*, against *John IV.* as well as against *Mauricius*, the emperor of the East: eventually however, *Phocas*, by the murder of *Mauricius* ascended the throne, A.D. 602; and shortly after, at the persuasion of Pope *Boniface III.* he decreed that the title of ŒCUMENICAL BISHOP should belong in perpetuity to the Roman Pontiff, A.D. 666: and thus for the first time did the Roman bishop acquire the title of "UNIVERSAL BISHOP." The Pope began next to be possessed of *temporal sovereignty* by grants of territory from *Pepin* (in 756), and *Charlemagne* (in 787), as appurtenances to the Roman See for ever; and which subsequent princes enlarged. Nothing seemed now want-

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ing but to prove that the right to this high supremacy now acknowledged was derived from the Divine Founder of Christianity, and had been *always* recognized by the most ancient authorities: for this end recourse was had to certain DECRETALS (A. D. 829—45), which established the right from time immemorial; and the documents, although now established *forgeries*, and known by the name of '*the False Decretals*' (see *par.* 117) exercised great influence in their time. Then came the CRUSADES first suggested by Pope *Silvester* II. A. D. 999., which continued down to the one (A. D. 1487.) against the Waldenses. Next followed the establishment of the MONASTIC ORDERS, A. D. 1072, as emissaries of the Pope; the Benedictine being the only true rule previously sanctioned by the Romish Church (A. D. 817—1072.). Then came the levying of tribute from all the nations of Christendom as a mark of reverence to the Papal See; and lastly, as a kind of seal to the claims of the Roman Pontiff, the *Council of Trent* (A. D. 1545—63.) by its Decrees, Creed, and Catechism, declared, and the Church of Rome holds the same to this day, that there is no Salvation to such as refuse to acknowledge the Supremacy and Infallibility of the Pope of Rome.

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Parker.

A. D. 1564—1565.

505. **John Calvin.**—This year (1664) brought with it the death of the celebrated JOHN CALVIN (or *Chauvin*, in Latin *Calvinus*, hence *Calvin*): he was born at Noyon in Picardy in 1509: and was educated at Paris. He studied theology, and entered the Romish Church, but imbibing the principles of the Reformation, he abandoned the Church for the study of the Law. He soon, however, returned to his former pursuits, and brought out his great work '*The Institutes of the Christian Religion*.' 1535. His reforming views compelled Calvin more than once to retire from Paris; at length he settled in Geneva 1536-7, as a professor of Divinity, and there founded the Presbyterian form of religion; and by his arbitrary, dogmatic, and impetuous conduct, gained for himself the appellation of the Protestant Pope (1541). For some time his party identified themselves with the *Lutherans*, and held the Augsburg Confession, but leaning to the Zuinglian doctrine of the Eucharist, they acquired the name of a distinct sect, i. e. *Calvinists* (1561). Calvin was very intimate with Bucer, Melancthon, and other reformers, but his inflexible character allowed no compromise in his opinions.

He wrote many works, which engaged such intense application as seriously to impair his health: after long indisposition he died in the May of this year: and he was succeeded at Geneva by his friend *Beza*. The most essential doctrines maintained by Calvin were those of 'election' and 'reprobation': and all who would not admit absolute predestination, he would excommunicate, and persecute, till they should conform. The tenets of *Calvin*, termed the *five points*, are (1) *predestination*, i. e. some to eternal life, others to eternal death: (2) *Original sin*, i. e. the sin of Adam attaches to the whole human race, and is the source of all transgression; (3) *particular redemption*, i. e. Christ atoned for the elect only; (4) *irresistible grace*, i. e. the call of God is effectual; (5) *the perseverance of the Saints*, i. e. those effectually called can never fall away. But these tenets are differently interpreted by Calvinists themselves.

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Pius IV.
Parker.

506. **Non-Conformists.**—The outward enemies of the Reformation being now silenced; many of the Reformers began to open a serious dispute among themselves respecting ecclesiastical *vestments*, and certain rites, and *ceremonies*, which had originated in the new views of divine worship, acquired by those who had fled to Germany during the reign of *Mary*. So high indeed had the dissensions become, that ELIZABETH under the advice of *Cecil*, at length (1565) urged *Parker*, and the bishops, to enforce the 'Act of Uniformity'; a latter clause of which enacted 'that all ornaments for churches, and the ministers thereof, shall remain as they were in the second year of Edward VI.' The greatest objections were raised to the square cap, and surplice. The 'Court of Ecclesiastical Commission' issued this year by the Queen's command certain canons or articles, for the enforcing of Uniformity in doctrine, and discipline; parties however about the court prevailed on the Queen to refuse to confirm them. They were called

506. When was the first appearance of Non-conformists in England? What were the Advertisements issued in the reign of Elizabeth?

‘*The Book of Advertisements.*’ The majority of the clergy *conformed*, but there were a great many who would *not conform*, hence their name of *Nonconformists*; among the latter were *Sampson*, dean of Christ Church, and *Humphrey*, President of Magdalene College, and *Regius* Professor of Divinity at Oxford. Notwithstanding the advice of *Gualter* and *Bullinger*, whom they had consulted, they refused compliance: the former was imprisoned, and deprived; the latter, after the lapse of some years, submitted. *George Withers*, a preacher of Bury in Suffolk, declaimed against the dresses, and was silenced by PARKER.

507. Puritans.—It was at this period that the name of *Puritan* took its rise: derived probably from the *Puritani*, or *Cathari*, of the 3rd century: it was first applied by way of reproach, but was afterwards assumed by the *Nonconformists*, as advocates for a superior *purity* of doctrine and discipline. They maintained that they followed the Word of God alone, *purified* from all human inventions and superstitions, of which they believed the English Church had retained a considerable portion, notwithstanding its alleged reformation. They objected, in addition to the dresses, to many things in the Book of Common Prayer; to kneeling at the Sacrament; to the cross in the baptismal service, to sponsors, and to lay baptism; to the ring in marriage; to bowing at the name of Jesus: and to a custom then prevailing in the Churching of Women, when they appeared veiled, and in a particular seat: they objected particularly to *episcopacy* and to forms of prayer, and many points of discipline; and disliked organs, church-music, and

507. When did the name of Puritan have its beginning? What does it imply?

chanting. *Fox*, the martyrologist, was also a non-conformist.

ELIZABETH.
Pius IV.
Parker.

A. D. 1566—68.

Pope; *Pius V.* A. D. 1566—72.

508. 'The Advertisements,' or 'Injunctions,' put forth by the Ecclesiastical Commissioners, were now issued by Royal proclamation, and particularly required a uniformity of habits; for opposing which, thirty-seven of the London clergy were deprived, who afterwards separated themselves from the Church, and ultimately set up the Geneva form of worship in private meetings, and used the Geneva Service Book. An attempt was made to bring in an Act of Uniformity this year requiring the clergy to *subscribe* 'The Articles;' it passed the House of Commons, but the Queen caused it to be thrown out in the Lords, as an infringement on her Supremacy. Pope *Pius IV.* died this year (1566), and was succeeded by *Pius V.*, who was very energetic in enforcing the enactments of the Council of Trent; for which purpose he issued a '*Catechism*' of its decrees. Not long after, appeared the corrected edition of the ENGLISH BIBLE (in 1568). Archbishop Parker engaged the Bishops, and other learned men, to take each a portion for revision, which were now put together, and printed with short annotations: it was in consequence called Parker's or '*The Bishops' Bible.*'

A. D. 1569—1570.

509. *Secession of the Romanists.*—It was now, after a futile attempt at the restoration of Popery

508. What happened to those who opposed 'The Advertisements?' Who succeeded Pope Pius IV.? When was the 'Bishops' Bible' published? Why was it so called? 509. *When did the adherents of the Romish Church first form themselves into a distinct sect in this*

had been made by the Earls of Northumberland, and Westmoreland, who strove to liberate *Mary*, Queen of Scots, the presumptive heir to the throne, — that Pope *Pius V.* finding religious matters in England beyond reclaiming, issued a '*bull*' of excommunication, forbidding allegiance to Queen *ELIZABETH*, who was styled an usurper, and a vassal of iniquity. This was affixed to the palace gates of the bishop of London by one *Felton*, for which he was hanged: from this time, the *Roman Catholics*, formed themselves into a distinct sect. They had hitherto been in communion with the Church of England nearly *eleven years*, and now excited by the Papal bull they *first seceded*. Oxford was at this time over-run with Papists; while Cambridge was the seat of Puritanism.

510. *Controversy*.—At the close of the following year (1570), a violent controversy sprung up in Cambridge between *Cartwright*, and *Whitgift*. The subject of vestments, and other matters questioned by the Puritans, had for some time disturbed the quiet of the University, when *Thomas Cartwright*, — a fellow of Trinity College, who had lately taken offence at the Queen's preference shown to a competitor of his named *Preston*, and in disgust had visited Geneva, where he became acquainted with Beza the successor of Calvin, and who, on his return was elected by the puritanical party, Margaret Professor of Divinity, — openly lectured against Episcopal government, the Liturgy, and the Habits; declaring that there ought to be no church government of Archbishops, Bishops, Archdeacons, Deans, and Chapters, but only what the Apostles sanctioned, and the Scriptures allowed; and that

country? What prompted them to this step? 510. What was the nature of the controversy between Cartwright, and Whitgift?

nothing should be retained that had ELIZABETH.
 been used under the Pope. *Whitgift*, Pius V.
 the master of Trinity, took upon him- Parker.
 self to oppose the opinions of *Cartwright*; the latter
 was eventually silenced by authority, and dis-
 possessed of his office and preferments; upon which
 he once more retired to the Continent, whither he
 had fled during the reign of *Mary*.

A. D. 1571.

511. The XXXIX Articles. — In the *Convocation*
 of this year, *Archbishop Parker* once more reviewed
 the ARTICLES OF RELIGION; which had been under
 examination from A. D. 1562. The 29th, — on the
 subject ‘of the wicked which eat not the body of
 ‘Christ in the use of the Lord’s Supper’ — which
 had been omitted, was now restored, and a few
 trifling alterations were made in some of the others.
 They now comprised XXXIX Articles, and obtained
 the ratification of Convocation, *May 11th*; and
 their subscription was this year required by Act
 of Parliament (13 *Eliz.* c. 12.), the Queen having
 withdrawn her opposition, which she pressed in
 1566. Under the superintendence of bishop *Jewel*,
 who put the finishing stroke to them, these XXXIX
 ARTICLES were afterwards published. But in this
 edition, singularly enough, the much disputed
 passage of the XXth Article does not occur; viz. —
 ‘*Habet ecclesia ritus sive cæremonias statuendi jus*
 ‘*et in fidei controversiis auctoritatem; quamvis*
 Ecclesiæ, non licet &c. — ‘The Church hath power
 ‘(right) to decree rites and ceremonies, and authority
 ‘in controversies of faith; and yet’ — it is not lawful
 for the Church, &c. — The clause occurs in later
 editions of the same copy, (*Jugg and Cawood’s*);

511. *When were the Thirty-Nine Articles confirmed?
 and by whom? When was subscription to them required?
 What is the disputed passage of the XXth Article? In
 what copies does it occur?*

and in Wolf's edition of 1563, with the exception of the two words '*sive cæremonias*;' and in numerous editions after 1579. It is generally believed to be authentic, and its omission, where it occurs, to have been the result of carelessness: its interpolation was subsequently charged on Archbishop *Laud*. In the same Convocation an attempt was made to impose certain ecclesiastical laws for the enforcing of discipline, &c., but they were never ratified. In the Act, however, requiring *subscription* to the Articles, regulations were made in respect of the age for admission into Holy Orders, *viz.* 23 years of age for deacons, and 24 years for priests; and also in matters of Church property, declaring no lease should be granted for more than 21 years, or three lives (by 13 *Eliz.* c. 10), and leases or tithes to be void if the incumbent is non-resident for eighty-days (by 13 *Eliz.* c. 30.). '*The Acts, and Monuments*' published by *Fox*, the martyrologist, were accredited by this Convocation.

512. *Statutes.*—Laws were passed against all who questioned the right or title of the Queen, or called her heretic, tyrant, &c. (13 *Eliz.* c. 1.),—also against the Roman Catholics, making such liable to the penalties of treason, or *præmunire*, who introduced any bulls, or documents from Rome. (13 *Eliz.* c. 2.). Also for the recovery of *Dilapidations* (13 *Eliz.* c. 10.), and the Act 'For the ministers of the Church to be of sound Religion,' requiring subscription to the XXXIX Articles. (13 *Eliz.* c. 12.) The *English Universities* were also now incorporated by Act of Parliament (13 *Eliz.* c. 29.): and provision for the

512. What regulations were made in respect of the age for admission to Holy Orders? What were the Universities incorporated by Act of Parliament? When was the first assessment for the relief of the Poor? What Act was passed against the Roman Catholics in this year? Who suffered in consequence?

Poor by assessment first legalized by ELIZABETH. Parliament. (14 *Eliz.* c. 5.). These statutes more severely pressed upon the Puritanical party, because they now assumed a bolder attitude. Bishop *Jewel* strongly animadverted upon their teaching, for he had found that the most popular preachers of the Puritanical doctrines were Papists in disguise, numbering amongst them the names of *Heath*, the Jesuit, a brother of the Archbishop of York; *Button*; *Coleman*; and *Hallingham*. In this year bishop *Jewel* died.

513. *John Jewel* was born at Buden in Berinber, Devonshire, A. D. 1522., and educated at Corpus Christi College, Oxford, where he took the Protestant side in the discussions of the day. He gained the friendship of *Peter Martyr*, and continued at the University, till the accession of *Mary*, and the ascendancy of the Romish party compelled him to fly the country; in an evil hour, however, and under the threat of torture he just before recanted; His opponents thirsted for his blood, and it was with the greatest difficulty that he escaped to Frankfort. (1556). On arriving here he publicly retracted his apostacy, and then followed his old friend *Martyr* to Strasburg, and to Zurich. On the accession of ELIZABETH he returned to England (1559), and was appointed one of the Visitation Commissioners for the establishment of religion. In 1560 he was made bishop of Salisbury, and immediately after challenged the Romanists from St Paul's Cross to a controversy. (See *par.* 493.). He next published his able 'Apology for the Church of England' (1562); followed soon after, in reply to *Harding's* Confutation, by his 'Defence of the Apology.' (1567). At length worn out by laborious study, and indefatigable zeal in the discharge of his episcopal functions, the excellent and pious bishop *Jewel* died at Monkton Farleigh, in Wiltshire. Sep. 1571. He left behind him numerous writings, testifying to his learning, industry, piety, and research.

A. D. 1572—4.

Pope; *Gregory XIII.* A. D. 1572—85.

514. The Puritans now formally separated from

513. Give the life of *Jewel*? 514. What did the Puritans now?

the Church, and established themselves in various communities. A *Presbytery* was formed at Wandsworth. Those called *Precisians*, held obedience to the civil government as a thing indifferent. The *Browuists*, followers of *Robert Brown*, (a contemporary of *Cartwright*, and a relative of Lord Burghley's, educated at Corpus Christi College, Cambridge), maintained that the Scriptures ought to be followed in all matters of discipline as well as doctrine; that every congregation was a church, *independent*, and with power to decree its own discipline, and government; whence they were called '*Congregational Brethren*,' '*Congregationalists*,' and '*Independents*.' They also declared Episcopacy anti-christian. The violence of *Brown*, however, compelled him to retire to the continent, where he joined the congregation of *Cartwright* at Middleburg. The Puritans next petitioned the House of Commons, setting forth their grievances in a treatise called '*An Admonition to the Parliament*;' the violent language of the petition procured for the promoters commitment to prison. Another '*Admonition*' followed from the pen of *Cartwright*, which was answered by *Whitgift*. The Queen, becoming provoked by these proceedings, which questioned her supremacy, and the authority of the civil government, at length issued a proclamation for enforcing the Act of Uniformity; this brought the leading men before the Court of High Commission, by whom they were deprived. To escape the law, the Puritans under the guidance of *Cartwright*, and *Travers*, formed themselves into societies under the name of '*Prophesyings of the Clergy*,' which were sanctioned by many of the Bishops. *Parker*, however, endeavoured to suppress them. About this period Pope *Pius V.* died, and was succeeded by *Gregory XIII.*

ELIZABETH.
Gregory XIII.
Parker.

515. **Huguenot Massacre.**—A violent religious war prevailed in France at this period. (1572). Upon a charge of conspiracy against the government, and taking part in the insurrection of Amboise in 1560, the French Protestants, called *Huguenots*, were suddenly set upon on the eve of St Bartholomew, and massacred to the extent of about 60,000. Their

515. What was the massacre of St Bartholomew? Who were the Huguenots?

appellation is said to have originated from a corruption of the German word *Eidgenossen* (Huguenots), meaning Swiss Confederates, from the adopting the Calvinistic discipline, and being connected with *Geneva*, which republic was supported by the Swiss alliance. *Gregory XIII.* issued a bull for a jubilee on account of this wholesale butchery; and a medal was struck at Rome to commemorate it. England, however, mourned for them.

ELIZABETH.
Gregory XIII.
Parker.

A. D. 1575.

516. *Matthew Parker.* — This year we have to record the death of the learned and accomplished *Matthew Parker*, Archbishop of Canterbury. He was born at Norwich, in 1504, and educated at Corpus Christi College (Benet, Benedict), Cambridge, of which society he subsequently became master. He was noticed by Archbishop *Cranmer*, and appointed chaplain to Queen *Anne Boleyn* (1533), who held him in such esteem as to entrust to him the care of her daughter *Elizabeth*, now Queen. On the death of his patroness, *Henry VIII.* appointed him his chaplain, 1537. He was made a prebendary of Ely in 1541; and master of his college in 1544. During the reign of *Edward VI.*, he was made dean of Lincoln, and continued a staunch advocate of the Reformation. He very narrowly escaped burning during the reign of *Mary*, and only by eluding the vigilance of his persecutors. Having assisted in the education of ELIZABETH, through her favour he was preferred to the see of Canterbury 1559, soon after her accession. The Nag's Head story of his consecration has been ably refuted (see *par.* 495.); particularly by *Mason*, Archdeacon of Norfolk, (temp. James I.) in his work on the English Ministry. After his consecration, he proceeded to fill the vacant sees; called together the Convocation for the revision of the Liturgy, and the establishing of the XXXIX *Articles*, which occupied several sessions from A.D. 1562 to 1571; as well as for the sanctioning of the Second Book of Homilies; and for providing a correct version of the Bible, which appeared as the 'Bishops' Bible.' In 1567, *Parker*

founded three exhibitions in Corpus Christi College: in the year following, seven other scholarships, and two fellowships; he subsequently gave many valuable books, MSS., and other benefactions to his College, as well as to the University. By his learning, cautious discretion, and untiring zeal, he effected the establishment of the 'Church of England' as it now is; his constant aim having been to *reform* the Church, not to make a new one; and therefore, while carrying out all necessary alterations, he endeavoured to conciliate the Romanists where conciliation was not injurious; and to repress the innovations, and encroachments of the Puritans. At length he ended an arduous yet pious life, *May* 17th, 1575, and was buried in his own chapel at Lambeth. He left many works, and MSS. behind him bearing testimony to his great learning, and antiquarian lore. He was succeeded in the Primacy by *Edmund Grindal*.

ELIZABETH.
Gregory XIII.
Parker.

517. **Henry Bullinger** died (*Sep.* 17th) in this same year, a few months after Archbishop Parker. He was born also in the same year as that distinguished prelate (1504) at Bremgarten near Zurich in Switzerland. He studied at Cologne, and acquiring an early prejudice against the schoolmen, and all patristic lore, he became attached to the principles of the rising Reformers, and ultimately a follower of *Zuingli* (1527); whom he succeeded in the pastorship of Zurich. *Bullinger* was a great controversialist. He confuted the wild Anabaptists; upheld the divinity of our Lord; and defended the Sacramentarians against the attacks of Luther. He also kindly received the English exiles in the time of Mary; edited the writings of *Zuingli*; and confuted the Papal bull excommunicating Queen *Elizabeth*. (1549). He also refuted *Brentius*, who maintained the ubiquity of Christ's body, although he himself was not orthodox on the subject of our Lord's presence. (1561). *Bullinger* was very bitter both against the Lutheran Protestants, and the Papists; and when consulted by the English non-conformists on the subject of the Habits, &c. his advice was, that although there was much of Popery in the Church of England, it was better to conform if only to keep out the Protestants, (Lutherans), and Papists. He wrote many works, doctrinal, and controversial.

A. D. 1569—1582.

518. **The Prophesyings.**—Soon after the translation of *Grindal*, the Queen issued an Injunction to the Archbishops, and Bishops, to put a stop to the meetings called '*Prophesyings*,' which were set on foot by the Puritans, and were now held throughout the country. These were Clerical meetings held in many of the dioceses nominally for the improvement of the clergy. The dioceses were subdivided into districts, and at the most convenient place in each, the clergy used to assemble once a fortnight in the Church under a moderator, who was appointed by the bishop, or his deputy, to discuss some subject in theology, or expound some passage of Scripture. These assemblies were called '*Prophesyings*' from the expression of St Paul—'ye may all *prophesy* one by one, that all may learn, and all may be comforted.' 1 Cor. xiv. 31. ELIZABETH, however, fearing this privilege might be abused and that questions of a political tendency, and touching her supremacy might become points of discussion, directed that they should be suppressed: but while most of the bishops obeyed the Royal Injunction, the Archbishop prompted by the predilections he had imbibed while an exile in Germany during the Marian persecution, felt more disposed to encourage them than to put them down, upon which he was deprived for a time, and ordered to keep to his house. The '*Prophesyings*' were, however, suppressed; and *Grindal* never after regained the Queen's favour; but on the petition of the Convocation he was restored to his See, about 1581—2. The followers of *Robert Brown*, who were the first seceders from

518. What were the Prophesyings mentioned in the reign of Elizabeth? What happened to Grindal for refusing to suppress them?

the Church of England, not so much in doctrine as in discipline, now formed themselves into a distinct sect, known as '*Independents*,' or '*Congregationalists*.' See *par.* 514.

519. *Cuthbert Maine*. — Among the sufferers under the Acts passed in 1571, but which were not put in execution till six years afterwards, was *Cuthbert Maine*, a Romish priest who obstinately maintained the supremacy of the Pope: he was executed at Launceston, Cornwall, 1577.

520. *Opposing Parties*. — While the *Puritans* were striving on the one side to push the Reformation further and further till Episcopacy should be rooted out, and vestments, ornaments, and ceremonies abolished; the *Romanizing* party on the other side, considering the Reformation to have gone too far already, were striving to go back to the old leaven. The Puritans applied themselves to the publication of satirical, and scurrilous pamphlets, which brought down upon them a statute, (23 *Eliz.* c. 2.), enacting that whoever should print or publish any thing tending to the defamation of the Queen's Majesty, or to the encouragement of insurrection should suffer death, and confiscation of property. (A. D. 1581.). Many were executed under this Act. The Romanists, by the intrigues of the Jesuits and Seminary priests from abroad, went about subverting the authority of ELIZABETH, declaring the Queen was no Queen, and that all acts done by her since the bull of excommunication of Pope *Pius V.* were null and void. To meet these treasonable proceedings an Act was passed 'to retain the Queen's Majesty's subjects in their due obedience.' (23 *Eliz.* c. 1.). And a proclamation was also issued requiring the relations of all children sent abroad for their education to recall them within four months. The severe statutes against Jesuits, and Seminary priests, were now put in force.

521. *Jesuits, and Seminary Priests*. — It appears, that in order to provide a succession of English Roman Catholic priests, which the establishment of the Reformed Church would not admit of being done in England, *Dr. William Allen* (or *Alan*), who had been compelled

519. What occurred to Cuthbert Maine? 520. What were the proceedings of the Puritans, and the Papists? 521. Who was Cardinal Allen?

to leave the country on account of his strong Romish bias, established a Seminary or College at *Douay* (1568) for the education of English youths for the

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Gregory XIII.
Grindal.

Romish priesthood, who were to be sent into England as itinerant preachers with the view of creating hostile, and schismatic feelings in the Reformed Church. The jealousy of the people of *Douay*, however, compelled *Allen* to remove his Seminary to *Rheims* (1578); but it returned again to *Douay* in 1593. During this period other colleges were founded for the like purpose, one at *Rome* in 1578, one at *Valladolid* in Spain 1580, one at *Seville*, and another at *Madrid*. For his services in this matter *Allen* subsequently received a Cardinal's hat. *Allen* was a native of *Rossall* in Lancashire, born in 1532. He was educated at *Oriel College*, Oxford, of which society he became a fellow, 1550; he was next appointed principal of *St Mary Hall*, 1556; and afterwards a canon of *York*, 1558. In the beginning of ELIZABETH'S reign he went abroad, and founded the Seminary above mentioned. In 1587, when *Philip II.* of Spain contemplated the success of his expedition against England with his '*Spanish Armada*,' and the restoration of the Romish doctrines, *Allen* was then made a Cardinal by Pope *Sixtus V.*, for the purpose of superintending the affairs of the Church. *Allen*, however became a traitor as well as a defender of treason, and on the failure of the invasion, he was rewarded with the Archbishopric of *Mechlin*. He resided in *Rome* in great wealth and splendour, where he had an eye even to the Papacy. He died October 6th, 1594, and not without suspicion of being poisoned. Among other works he assisted in the Roman Catholic translation of the Bible, known as the '*Douay Bible*,' the New Testament portion of which was published at *Rheims*. Going back to the time of which we are writing (1580—1), *Allen* being then in *Rome* on a visit to the Pope, he urged on *Mercuriano*, the General of the Order of Jesuits, to send a mission into England to proselytize the people. *Campion*, and *Persons*, who had both been educated at Oxford in the reformed faith, but had become perverts to Romanism, and Jesuits, were sent immediately as missionaries; and a swarm of other Jesuits followed soon after. Alarm was thus excited, the penal statutes were put in force, and *Campion*, *Sherwin*, *Bryant*, and several others were apprehended, and executed for exciting treasons, Dec. 1581: but *Persons* contrived to

escape to the continent. It is said that the Queen was urged to these severe measures from the popular clamour against her encouragement of the matrimonial offer of the French Duke of Anjou; as being likely to lead to the religion being altered and Popery tolerated.

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Gregory XIII.
Grindal.

522. **Gregorian Calendar.**—Pope *Gregory XIII.* now reformed the CALENDAR by suppressing ten days in order to restore the equinox to the 21st of March, the day on which it fell at the time of the *Council of Nice* in A. D. 325. To prevent the recurrence of a like inconvenience, he ordered the intercalation which took place every fourth year, to be omitted in years ending centuries, as in the 100th, 200th, &c.; but the 400th year, and all years multiples of 400 were to be excepted: hence every year divisible by four without a remainder is a 'leap year' excepting the centesimal years, which are only leap years when divisible by 400. The *Gregorian Calendar* was received immediately, or shortly after its promulgation, by all the Roman Catholic countries of Europe. The Protestant states of Germany, and Denmark, adhered to the old Julian style till 1700. In *England* popular prejudice opposed its introduction till 1752, when an Act of Parliament abolished the *Old Style* of the Julian Calendar, and introduced the *Gregorian* or *New Style*, by ordering the day following the second of September in 1752 to be called and written as the fourteenth of September. The *Old Style* is still followed in Russia, and where the Greek Church prevails.

A. D. 1583.

523. **Archbishop Grindal** did not long survive his restoration to the Royal favour: becoming blind, and worn out by infirmity, he was called upon to resign his high office, but death overtook him in the present year 1583. *Edmund Grindal* was born at Hensingham, St Bees, Cumberland, 1519; he was educated at Magdalene College, Cambridge, and became chaplain to *Ridley*, when bp. of London, 1550. On the accession of *Mary* he fled to Strasburg, 1553, where he

522. What was the reformation in the Calendar effected by Pope Gregory XIII.? When was the New Style adopted in the countries of Europe? 523. Give a brief memoir of Archbishop Grindal?

acquired certain scruples about vestments, and ceremonies: immediately after *Mary's* death he returned to England. In 1559, he was made master

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of Pembroke Hall, and the same year preferred to the see of London; in 1570, he was translated to the see of York, and in 1575, to that of Canterbury. He had now for some time been looked upon by the Puritans as their patron: it is not therefore surprising that he was sequestrated in 1577, for refusing obedience to the Queen's injunctions to suppress the '*Prophesyings*,' but was restored in 1581—2. He contributed to *Foxe's* '*Acts and Monuments*,' and founded the school of *St Bees* in Cumberland. He was a man of great learning, piety, and moderation; very amiable and kind hearted. His successor in the Primacy was *John Whitgift*, bishop of Worcester, whom ELIZABETH ordered to be more rigid than his predecessor in enforcing conformity.

A. D. 1584.

J 524. Three Articles. — The first proceeding of *Whitgift* was to require the clergy to subscribe to certain Articles, viz.:—(1) the *Royal Supremacy* in matters ecclesiastical as well as temporal; (2) the legality of the *Common Prayer*, and *Ordinal*; (3) the conformity of the XXXIX Articles to the word of God; (these are in the 36th of the Canons of 1603;) as well as to answer certain Interrogatories *ex officio mero*, in order to test their conformity both now, and in future; and without assenting to which none were to be admitted to any benefice. Very strong opposition was raised to these proceedings: many who refused were suspended. Conferences were held between the two parties in the Church, but they ended in *Whitgift's* success. In the Convocation also through his influence, regulations were promulgated on the subject of Ecclesiastical discipline: they were called '*Articuli pro Clero*.' Two Acts of parliament were passed this year against the Roman Catholics, from the discovery of a conspiracy against the Queen

524. What were the proceedings of Whitgift? What were the Interrogatories *ex officio mero*? and the *articuli pro clero*?

headed by Lord Paget: one for the security of the Queen's person, which chiefly aimed at the destruction of Mary Queen of Scots, now a prisoner; and the other, 'against Jesuits, Seminary Priests, and such like disobedient persons.' (27 *Eliz.* c. 2.). Several attempts were also made by the House of Commons to infringe upon the Episcopacy; but the bills were thrown out by the Lords.

A. D. 1585—1587.

Pope; *Sixtus V.* A. D. 1585—90.

525. Hooker. — The mastership of the Temple becoming vacant this year by the death of Father *Alvie*, two candidates appeared in the field in the persons of *Travers*, an advocate for the Geneva discipline, and the celebrated *John Hooker*, a staunch supporter of Episcopacy. By the influence of the Queen, and Whitgift, it fell to *Hooker*; the consequence of which was a long contest between *Travers* and *Hooker* on the subject of Church Government, which ended in the appearance of *Hooker's* famous work entitled '*Ecclesiastical Polity*.' (published in 1600.). The first English settlements in North America were made in this year A. D. 1584. In the year following, on the death of *Gregory XIII.*, *Sixtus V.* succeeded to the Papal chair, A. D. 1585.

526. Mary, Queen of Scots. — In the following year, the conspiracy of *Babington* and other Roman Catholics, for the rescue of MARY, Queen of Scots, and the assassination of ELIZABETH was discovered; fourteen of the conspirators were put to death (1586); and the Scottish Queen so far implicated as to lead to her being charged with treason, and beheaded Feb. 8, 1587. The Puritans made a bold

525. What was the contest between *Travers* and *Hooker*? What celebrated work did it call forth? 526. When was Mary Queen of Scots put to death? What attempt at reforming the Church was made by the Puritans in 1587?

attempt in the Parliament of this year (1587) to bring in a bill for reforming the established Church, and introducing the Geneva discipline. The Queen, however, would not suffer her prerogative in ecclesiastical matters to be interfered with, consequently the more zealous of the anti-episcopalian members were sent to the tower, much to the exasperation of the *Puritan* party. Trinity College, Dublin, was founded about this time. (1587—8.)

ELIZABETH.
Sixtus V.
Whitgift.

A. D. 1588—1592.

Popes; *Urban VII.* A. D. 1590;—*Gregory XIV.*;

Innocent IX.; *Clement VIII.* A. D. 1592—1605.

526. 'Martin Marprelate.'—This violent proceeding on the part of the Queen and her Council stirred up the puritan zeal to make fierce and continued attacks on the Episcopacy; several virulent works were surreptitiously printed and circulated to that end, among which was one entitled '*Martin Marprelate.*' A proclamation was issued against such writings; their presses seized; and many of more moderate views brought into trouble. They were for some time imprisoned; *Cartwright* was amongst the number; he denied taking any active part in these measures of opposition, and through the influence of *Whitgift* he was subsequently liberated: many, however, forfeited their lives. Some blasphemous enthusiasts also disturbed the peace about this time; one *Hacket* pretended to be King Jesus, and with his two prophets *Arthington*, and *Coppinger*, excited a sedition: *Hacket* was executed, *Arthington* was subsequently pardoned, and *Coppinger* starved himself in prison. In the Parliament of 1589 an Act was passed correcting abuses in the presentation to benefices; and election of scholars. (31 *Eliz.* c. 6.)

526. What gave rise to the publication of 'Martin Marprelate,' and such like works?

A. D. 1593—1594.

527. **Statutes.** — Many members of the House of Commons on the Puritan side attempted to introduce measures infringing on the Queen's prerogative, but they were soon silenced: among them were Wentworth, Bromley, Morrice, and Beal. Several severe laws, however, were enacted in this Parliament against the Nonconformists, affecting both Romanists and Puritans. By the Act 'to retain subjects in their due obedience,' (35 *Eliz.* c. 1.), all persons above sixteen years of age refusing to attend the parish Church once a month were to be imprisoned; not conforming for three months, to be banished; and if found returning they were declared felons. Again, by another Act for keeping Romanists to one certain place of abode (35 *Eliz.* c. 2.), all Popish Recusants, going five miles from their habitations, were to forfeit their possessions; those not having 20 marks per annum or £40. real value were to quit the kingdom. Many Roman Catholics, however, about this period were put to death for treasonable practices: as well as several Puritans on account of their seditious writings, among whom were Barrowe, Greenwood, and Penry.

ELIZABETH.
Clement VIII.
Whitgift.

528. **Calvinism.** — Hitherto the Church party, and the Puritans, had differed on points of discipline, about Habits, and Ceremonies; at this period, however, differences arose on points of doctrine. All the Puritans were *Calvinists* in doctrine as well as discipline; but very many of the Church party, strict adherents to Episcopacy, were Calvinists in doctrine, although far opposed to the Puritans on matters of discipline; holding this *essential tenet* of Calvin, *that* 'God from no other motive than His 'good pleasure and free will had predestinated from all 'eternity one part of mankind to everlasting happiness,

527. What Acts were passed against the Nonconformists in 1593—4? 528. What was the progress of Calvinism?

‘and another to endless misery.’ This doctrine indeed very much preponderated in the Church of England in the early part of ELIZABETH’S reign: and the University of Cambridge was long the strong-hold of Calvinism. These tenets, however, although vainly opposed before Calvin’s face by *Castalio*, and *Bolsec* in 1551, found very warm opponents in England, first in *Dr. Peter Baro*, Margaret Professor of Divinity in Cambridge, 1574; who was born at Etampes, and educated at Bourges, but seeking an asylum in England his merits led the Chancellor of the University (Lord Burghley) to give him the above appointment. Next came on the same side *Dr. Samuel Harsnet*, 1584, chaplain to Whitgift, and subsequently bp. of Norwich, 1619; and archbishop of York, 1628. He was followed on the continent by the celebrated ARMINIUS, 1591, whose own peculiar tenets were soon developed in England, and added fuel to the fire of controversy. At this latter period the Heads of Houses at Cambridge strongly favoured Calvinism; and its chief defenders were *Perkins*, a fellow of Christ’s College, and *Dr. Whitaker*, master St John’s, and Regius Professor of Divinity: to whom may be added Archbishop *Whitgift*.

ELIZABETH.
Clement VIII.
Whitgift.

529. *Arminius*.—DR. JAMES ARMINIUS, (a Latinized form of *Hermannsen*, his original name) was born at Oudewater in Holland, in 1560. He was educated in the Universities, first of Marpurg, then of Leyden; from which place he went to Geneva, where he studied under *Beza*, and adopted the tenets of Calvin. In 1589, a dispute having arisen among certain Calvinists as to the doctrines of absolute predestination: one party maintaining, *that* ‘God permitted, and not pre-ordained, the fall of man, and then chose certain few individuals as objects of redemption, and left the rest in a state of condemnation’: (the advocates of this doctrine were called *SUBLAPSARIANS*.) The other party or stricter Calvinists maintained, *that* ‘before the fall of Adam God had ordained certain individuals to everlasting damnation’: (these were called *SUPRALAPSARIANS*.) The latter party engaged *Arminius* to defend their views. The professor applied himself honestly and diligently to the subject, and it ended in his finding that all that related to free-will, predestination, and grace, peculiar

to the Calvinistic system was erroneous, and not to be supported by the Scriptures; and he asserted the doctrine of 'Universal Redemption.' On his proclaiming these opinions (1591), he was violently opposed by *Plancius*, and afterwards by *Gomarus*, a colleague in the University of Leyden, of which place Arminius was appointed Professor of Theology through his friends at Amsterdam in 1603. The doctrines Arminius now put forth relative to predestination, universal redemption, the corruption of human nature, conversion, and perseverance, in answer to Calvin's *five points*, brought upon the remainder of his days violent opposition, and much persecution: at length he died, 1609. The doctrines held by *Arminius*, and his followers were:—(1) God from all eternity determined to save all who He foresaw would persevere in the faith, and to condemn all who should continue in unbelief:—(2) Christ atoned for the sins of all mankind, but those only who believe partake of the benefit of that atonement:—(3) Man is of himself incapable of true faith; therefore regeneration by the Holy Spirit, given of God through Christ, is necessary:—(4) All good works are to be attributed to the grace of the Holy Spirit, which however does not force a man against his own inclination:—(5) God gives to the truly faithful, the means of continuing in this state: (a possibility of falling away was afterwards added.). The persecution that arose from the promulgation of these doctrines, led the *Arminians* to appeal to the States of Holland for protection 1610; whence they were called '*Remonstrants*.' Their opinions were subsequently condemned by the *Synod of Dort*. 1618. After which they were much modified.

ELIZABETH.
Clement VIII.
Whitgift.

A. D. 1595—1600.

530. The **Predestinarian Controversy** had now advanced to so great a height in Cambridge as to call for external interference. It originated in one *William Barrett*, a fellow of Caius College, preaching against the Calvinistic doctrines of predestination, reprobation, and indefectible grace. The Vice-Chancellor, and Heads of Houses, called upon him to recant, but in his recantation he made

530. What was the Predestinarian Controversy?

matters worse by denying other doctrines of the Church. *Dr. Baro*, the Margaret Professor, now renewed his attacks against Calvinism, and both preachers were silenced. Appeals were however made to Archbishop *Whitgift*, and to *Lord Burghley*, the Chancellor of the University; the latter sided with *Dr. Baro*, whom he thought ill used: the former defended the University; and now the question arose as to the jurisdiction of the University over its own members. *Dr. Whitaker*, the head of the Calvinistic party, accompanied by *Tyndal*, repaired to *Whitgift* at Lambeth: when, with the assistance of *Fletcher*, bp. of London, and other divines, certain articles upon the controverted points known as the Lambeth Articles were drawn up, to which conformity was required in order to secure peace to the University. The Queen, Lord Burghley, and the Court, however, so warmly disapproved of these *Articles* that they were not enforced; and to mark their sense more strongly, on the death of *Dr. Whitaker* soon after, *Dr. Overal*, an opponent of these high Calvinistic doctrines, was appointed to succeed him in the Regius Professorship of Divinity.

531. The Lambeth Articles were nine in number, and were subsequently attempted to be added to the XXXIX ARTICLES, but they were never the doctrine of the Church of England, and the mere desire of inserting them in the XXXIX ARTICLES clearly proves that our ARTICLES are not Calvinistic. The *Lambeth Articles* were:—

(1) God hath from eternity predestinated some persons to life, others He hath reprobated to death;—
 (2) this predestination to life proceeds not from the faith, perseverance, good works, or any other quality in the predestinated, but from the sole will or pleasure of

531. What was the nature of the Lambeth Articles? What softened the rigour of the high party against the Nonconformists at the close of the XVIth century?

ELIZABETH.
 Clement VIII.
Whitgift.

God;—(3) the number predestinated is limited before, and cannot be increased nor lessened;—(4) those not predestinated to life will of necessity be damned;—(5) true faith, and sanctification, in the elect never fails either in part or totally;—(6) an assurance of having justifying faith is certain of remission of sins, and of eternal salvation through Christ—(7) saving grace is not conferred on all men, so as they may be saved by it if they will;—(8) no man can come to Christ unless it is given to him, and the Father draws him; but all men are not drawn by the Father;—(9) it is not in every one's will or power to be saved. The advancing age of the Queen, as well as that of the Archbishop, tended rather to restrain the rigorous enforcement of conformity; and some of the chief opponents of the Church in this *Controversy*, becoming convinced of their error in disputing her doctrines, returned again to her bosom. Among whom were *Cartwright*, and *Robert Brown* the founder of the '*Independents*.' The *Edict of Nantes* at this period 1598, secured the liberty of the French Protestants. ✓

ELIZABETH.
Clement VIII.
Whitgift.

532. *Richard Hooker*.—The close of this century witnessed the death of the '*Judicious Hooker*': he was born of humble parents at Heavitree, near Exeter, 1554. Through the patronage of bp. Jewel, he was educated at Corpus Christi College, Oxford, of which society he became a Fellow: 1577. He made an unfortunate marriage not long after, and obtained the living of Drayton Beauchamp in Buckinghamshire. 1584. But the friendship of his late pupil *Sandys*, the son of the Archbishop of York, procured for him the Mastership of the Temple, 1585; here he encountered the violent opposition of *Travers*, the Puritan, the afternoon Lecturer, who expected to have been himself appointed Master. False charges of unsoundness in doctrine were publicly brought against him by his opponent, which ended in *Travers* being silenced by the high Commission Court, and in *Hooker* publishing a defence which formed the basis of his celebrated work on '*Ecclesiastical Polity*.' To perfect this work he solicited the Archbishop to remove him; he accordingly retired to the living of Boscomb, Wiltshire, with a prebendal stall in Salisbury Cathedral, 1591. In

1594 he published four books of his work; and in the following year he was presented to the living of Bishopsbourne in Kent, by the Queen; where he ended his days, after publishing his fifth book of the '*Ecclesiastical Polity*' in 1597, and completing the sixth, seventh, and eighth books, just before his death in 1600, at the age of 46 years. His most intimate and tried friend was *Dr. Saravia*, and the writings of the excellent Hooker are considered a 'model of the true, settled, 'most improved, mature, and Catholic principles of the 'English Reformation.'

ELIZABETH.
Clement VIII.
Whitgift.

A. D. 1600.

533. **Architecture.**—The prevailing style of Architecture during the sixteenth century was in the beginning, till about 1540, the *Florid* or Perpendicular style; but after the suppression of the Monasteries, and other religious houses, the study of ecclesiastical Architecture lost its patrons, and its style became *debased*, which continued to about the middle of the seventeenth century. The taste of design was very inferior, and the mechanical execution bad; there being much intermixture of different Schools, and consequently little purity of style; hence its appellation of the '*Debased Style*.'

534. **Convocation.**—During this century the power and authority of the *Convocation* incurred a great change. Prior to the 'Submission of the Clergy' (25 *Hen. VIII.* c. 19., 1533), each Archbishop could himself summon the Convocation of his province; but since that Act he could only summon them by command of the crown: and when convoked they cannot proceed to business without a royal license; it is the want of this license which now deprives the Convocation of the liberty of action. The *Convocation of Canterbury* comprises all the bishops of the province, who compose the *Upper House*; and 22 deans, 53 archdeacons, 24 proctors of chapters, and 44 proctors for the parochial clergy, and one precentor (of St David's), who compose the *Lower House*. The method of choosing the proctors of the clergy differs in different places: some are elected by the archdeacons, others by the incumbents. The Archbishop is president of the Convocation, and can under the crown prorogue, or

533. What was the prevailing style of architecture during the XVIth century? 534. What was the change in the Convocation?

dissolve it. To attempt to convene a synod for the making of Canons without the permission of the crown would subject him to a *præmunire*. The *Lower House* elect their 'Prolocutor,' who after being presented to the Archbishop operates in securing the attendance of the members, collect their votes, and intimates their resolutions to the Upper House. The *Convocation of York* is of much smaller extent: here two proctors are returned by each archdeaconry, so that the proctors of the parochial clergy equal in number those of the chapters, or it would be too limited for business. On extraordinary occasions the two provinces can act together by Commissioners sitting in the Convocation of Canterbury with full power to act for the whole body of York. Members of the Lower House can vote by proxy, and have the important privilege of negating any measure of the Upper House. See *par.* 292.

ELIZABETH.
Clement VIII.
Whitgift.

535. The *Canon Law*: which was confirmed by the Act of Submission (25 *Hen. VIII.*) is embodied in a volume entitled '*Corpus Juris Canonici.*' It forms a body of rules for ecclesiastical government compiled by an Italian monk named *Gratian* in 1151, from Scripture, from the writings of the Latin Fathers, the decrees of General Councils, and the decretal Epistles and Bulls of the Holy See. It contains, however, later additions, and in imitation of the arrangement of the Roman Civil Law, it consists of (1) the *Decrees of Gratian*, (2) the *Decretals of Gregory IX.*, and others, being canonical Epistles of several Popes, determining various questions; (3) the *Clementine Constitutions*, being the Epistles of Clement V; and (4) the *Extravagants of John XXII.* twenty in number, and so called because not methodically arranged: to which may be added other *Extravagants* collected at a subsequent period by Gregory XIII. 1580: all which, together with the Institute of Canon Law drawn up by John Lancelot in the time of Pope Paul IV, form the present *Canon Law* of the Church of Rome. To adapt the Canon Law to England, selections were made from this Collection from time to time by various Archbishops and Papal legates. *Lyndwood* made a collection of the *Constitutions* thus drawn up from the Canon Law by fourteen Archbishops, (from *Langton* 1206, to *Chichele* 1443), which shows what portion was received by the English Church previous to the Reformation; and it bears the appellation of the *Provincials* of *Lyndwood*.

536. The Civil Law, known as the 'Corpus Juris Civilis,' was usually studied with the Canon Law as they mutually supported each other, the former is a collection of the laws, edicts, and imperial decrees of the Roman empire; first compiled by private individuals, afterwards by THEODOSIUS A.D. 428, and lastly by JUSTINIAN A.D. 529. It comprises (1) the *Institutes* or first principles of Roman Law; (2) the *Digest* or *Pandects* in fifty books, being the opinions of eminent lawyers; (3) a new *Code* or collection of Imperial Constitutions in twelve books; and (4) the *Novels*, or new Constitutions of succeeding Emperors. These were discovered at Amalfi in Italy in 1130. The Canon, and Civil Law, were gradually introduced into England from the time of Stephen, and as Ecclesiastics in that age were the repositories of learning it was usual to meet in one person the Canonist, the Civilian, and the Theologian. These laws under certain restrictions are still in the present day authorities in the Ecclesiastical, Admiralty, and University Courts.

ELIZABETH.
Clement VIII.
Whitgift.

CENTURY XVII.

ELIZABETH. (*continued*)—A. D. 1601—1603.

537. The Queen's death — The declining years of ELIZABETH, and the consequent expectation of a change of policy by her death, produced a sort of lull in religious matters, so as to afford nothing worthy of record; for some time the Queen suffered from hypochondria, and refused all medicine; at length she grew worse and worse, and died on March 25th, 1603, at the age of 70, and in the 45th year of her reign. She was succeeded by her cousin James VI. King of Scotland, called James I. of England.

536. What is the Civil Law? 537. When did Elizabeth die? Who succeeded Elizabeth?

*Summary of the reign of Elizabeth.—45 years
from A. D. 1558 to A. D. 1603.*

538. ELIZABETH commenced her reign with moderation, but with a determined predilection for the Protestant doctrines. The Romanist party soon showed their apprehensions and opposition by refusing to assist in the Queen's coronation. The ceremony, however, was at last performed by *Ogelthorpe*, bp. of Carlisle; certain Injunctions were now issued by the Queen, and a new oath of Supremacy enjoined, but the refusal of the Romish bishops to obey the Injunctions, and to take the Oath, led them to be deprived; and on the appointment of *Matthew Parker* to the Primacy, their sees were filled by Protestant divines. (1559—60). The *Liturgy* of Edward VI. having been revised (1559), the XXXIX *Articles* were next agreed upon (1562—3); and the Second Book of Homilies published (1563). At this period the *Council of Trent* closed its sittings. The *Vestment Controversy* was revived in London, which ended in the suspension of 37 clergymen for non-compliance. (1566). Shortly after appeared the '*Bishops' Bible*.' (1568). The bull of excommunication of Pius V. against the Queen having been introduced into England by one *Felton*, the zeal of the Romanists was stirred up, which awakened a counter zeal in the Puritans. (1570). To ensure uniformity of doctrine the Convocation at this time enjoined *subscription* to the XXXIX *Articles*. (1571). A *Presbytery* was now first established at Wandsworth (1572), and '*Propheisyngs*' set on foot. ELIZABETH, however, directed Archbishop *Grindal*, who had succeeded *Parker* (1575), to suppress these '*Propheisyngs*' but his backwardness in complying, caused him to be suspended. (1577). The Papists, urged on by the Jesuits *Campion* and *Persons*, stirred up an ill-feeling against the Government (1580—1), which, however, was soon allayed. At this period the *Calendar* was reformed by Gregory XIII. (1582). Two years after, *Whitgift* succeeded *Grindal* in the Primacy (1584); in which year were established the first English Colonies in North America. (1584). The jealousy of ELIZABETH, increased by the conspiracy of *Babington*, led her to order the execution of

ELIZABETH.
Clement VIII.
Whitgift.

538. Give a summary of the reign of Elizabeth. What was her character? How many Papists suffered during her reign? *What gave rise to the great dissensions in religious matters?* What was the bias of the two

Mary, Queen of Scots (1587), in the following year happened the defeat of the *Spanish Armada*. The '*Predestinarian Controversy*' for some time disturbed the public mind; and many scurrilous writings appeared against the Queen, and Government, which ended in the Independents, *Barrowe*, *Greenwood*, *Penry*, and others, being executed (1593): and soon after appeared the '*Lambeth Articles*' (1595), in order to stop the controversial spirit, but it was in vain. At length, *Elizabeth* died. 1603.

ELIZABETH.
Clement VIII.
Whitgift.

Queen *Elizabeth* was an able governor, fond of power, and jealous of her prerogatives, particularly in the matter of her supremacy, hence her rigorous measures against both Puritans, and Roman Catholics. The former she hated, probably from so much of insubordination and political intrigue being mixed up in their proceedings. During her reign it is said that 204 Papists were put to death, 90 died in prison, and 165 were expelled the kingdom. The great dissensions in religion sprung chiefly from Puritanical zeal, at first against the Habits simply, next Episcopacy, and lastly against the State itself. In respect of the bias of the two Universities, the guides in Theology, *Oxford* was Roman Catholic, and *Cambridge* Puritanical. The general assembly of the *Scottish Church* had now adopted the *Presbyterian* form of Church government, and *Episcopacy* was gradually set aside (1574—80), and the lands annexed to the crown. 1594.

Universities? What was the character and deportment of Queen Elizabeth, with respect to religious matters? and what was the progress of the Reformation?

PART III.

THE CHURCH OF ENGLAND AS BY LAW
ESTABLISHED.

James I.—A. D. 1603.

539. JAMES I., of the house of Stuart, being the son of *Henry Stuart*, (Lord Darnley), and *Mary Queen of Scots*, ascended the throne of England with a high reputation for wisdom and moderation, which inspired the nation with flattering hopes of an equitable administration, and the abandonment of that conflicting rivalry which long had divided the two nations of Scotland, and England; a prospect was also indulged of a legislative *union* of the two kingdoms. JAMES, having not long before declared himself publicly in favour of Presbyterianism, excited a few misgivings among the English prelates, but in answer to the congratulatory address of the Clergy, he engaged to uphold the Church as established by Queen *Elizabeth*.

JAMES I.
Clement VIII.
Whitgift.

540. *Millenary Petition*.—The *Puritans*, however, entertained a hope that the new king would be disposed to make those changes in the establishment, which they had so long desired, and accordingly drew up a petition signed by a *thousand* ministers (only 750 or 800) of their party; whence it acquired the name of the '*Millenary Petition*.' They objected (1) 'to the *Church Service*; to the cross at baptism, interrogatories to infants, baptism by women, and confirmation; the ring in marriage; and the cap, and surplice. They desired examination to go before communion, that the service might be abridged, Church music altered; that the Lord's day be not profaned; nor the observance of holydays enjoined; that there should be no bowing at the name of Jesus; and that the Apocrypha might not be read:—(2) that none

539. What were the expectations under which James I. ascended the throne? 540. What were the nature and contents of the *Millenary Petition*? *What Conference was convened in consequence?*

‘but preaching ministers be admitted; that non-residency should not be allowed; and that there should be subscription only to the *Articles of Religion*, and King’s Supremacy according to law:—(3) that in respect of *pluralities*, Bishops leave their commendams; impropriations be given to preaching incumbents only; and that lay impropriations be charged with a sixth or seventh for clerical maintenance; that the statute of Edward VI. legalizing the marriage of the clergy to be revived;—(4) in *discipline*, that excommunication and censure be not in the hands of laymen, nor be done without the Pastor’s consent; that registrars, and others do not put their places out to farm; that sundry Popish canons be revised; that the length of suits in ecclesiastical courts be restrained; that the oath of *ex officio* by which men are forced to accuse themselves, be more sparingly used; and licenses for marriages without banns be less frequently granted.’ In answer to this petition JAMES consented to a *Conference* being summoned to discuss the points urged in it.

JAMES I.
Clement VIII.
Whitgift.

541. *Hampton Court Conference.*—The CONFERENCE was summoned to attend at Hampton Court, on Jan. 14th. On the side of the Puritans were *Dr Reynolds*, and *Dr Sparke*, from Oxford; and *Mr Knewstubbs*, and *Mr Chatterton* (or Chaderton) from Cambridge. The Church was represented by Archbishop *Whitgift*, the bishops of London (*Bancroft*), Durham (*Matthew*), Winchester (*Bilson*), and five others, with ten learned divines. The Millenary deputies digested their petition into four distinct heads, (1) on points of doctrine:—(2) on the selection of proper ministers;—(3) on remodelling the Prayer Book for the better promotion of true piety;—(4) on Church-government. The *Conference* lasted three days; the King himself was moderator, and after much argument, light, learned, and ludicrous, with an occasional intermixture of solemnity, it ended in allowing these few slight *alterations* in the LITURGY; (1) *Absolution* was defined by the addition of the words ‘remission of sins’ in the rubric; (2) *Confirmation* of children was

541. *Who attended the Hampton Court Conference? What were the four distinct heads of the Petition? What was the conduct of the King at the Conference? What alterations were made in the Liturgy? What was the result?*

termed an examination; (3) to the *Catechism* was added the whole of the latter portion respecting the Sacraments; this was done by *Dr John Overall*: (4) all the *Thanksgivings*, except the general one, were inserted;—(5) in the *Dominical Lessons*, ‘Jesus said to them,’ was twice substituted for ‘Jesus said to his disciples:’ (6) *Baptism* by women was forbidden, and only that by a lawful minister allowed: (7) no part of the *Apocrypha* apparently repugnant to Scripture was to be read; at the same time notice was given that a *new translation of the Bible* should be prepared.

JAMES I.
Clement VIII.
Whitgift.

542. *The Canons.*—The *Convocation* now sitting was ordered to draw up a new body of *Canons*, which might confirm the decisions of the late Conference: the result of which was the appearance of the 141 *Canons*, which make up the present code of Ecclesiastical law affecting the Clergy. They were collected by Bancroft from the *Articles*, *Injunctions*, and *Synodical decrees* published in the reigns of *Edward VI.*, and *Elizabeth*; and were ratified by the King; but not having been legalized by Parliament, they are not binding on the laity; except in so far as they are declaratory of previous laws. They have, however, in a great measure grown into desuetude, partly from some of them being superseded by later Acts of the Legislature, and partly from change of custom.

543. *Statutes.*—In the parliament, the statutes against the Jesuits, Seminary priests, and Recusants were renewed (1 *James I. c. 4.*): and alienation of Church property was forbidden (1 *James I. c. 3.*). Proclamations were also issued for enforcing the ‘Act of Uniformity’ against both Roman Catholics, and Puritans: these were rigorously carried out by the new Archbishop *Richard Bancroft*, who succeeded *Whitgift*, on his decease this year. *Whitgift* held very high Calvinistic doctrines, and is said to have been an *Erastian*. ✓

544. *Socinians.*—At this period died FAUSTUS SOCINUS, an Italian, the nephew of *Lælius Socinus*, whose opinions he imbibed, and propagated in Poland with great zeal, and gave birth to the sect of *Socinians*. He held that

542. When were the present Canons drawn up? What is the extent of their operation? 543. What statutes were passed this year against recusants, &c.? Who succeeded Archbishop *Whitgift*? 544. What were the tenets of *Faustus Socinus*? Who are the Unitarians?

there was no mystery in revelation, and that all could be explained by the test of reason. He maintained the unity of God; and in denying the divinity of the Word, and the Holy Ghost, he considered them merely as attributes of the Supreme Being. Christ, he affirmed to be only a man, born however through the operation of the Holy Spirit, and being very highly exalted in consequence of his office, as the Saviour of the world, he ought to be worshipped. He declared that Christ was received into heaven before he began his ministry in order to inform him of those truths God commissioned him to reveal; and that his death was for the remission of sins, not their satisfaction. His tenets differ very little, if at all, from *Unitarianism*.

JAMES I.
Clement VIII.
Bancroft.

A. D. 1605.

Popes; *Leo XI.*; *Paul V.* A. D. 1605—1621.

545. **Gunpowder Plot.**—The bias exhibited by the King for the Church party gave great dissatisfaction to both Puritans, and Roman Catholics. The latter, on account of JAMES's descent from *Mary* Queen of Scots, had indulged the expectation of having increased liberty in their religion, and being thus disappointed, a scheme was laid for the destruction of the King, Lords, and Commons, by blowing up the Houses of Parliament. The plot is said to have been laid by *Catesby*, *Percy*, and *Digby*, and was to have been executed by *Guido Fawkes*, on Nov. 5th; but a letter of caution, forwarded to Lord Monteagle, developed the coming catastrophe, and thus frustrated their design. Four Jesuits were implicated in this proceeding, named *Garnet*, *Gerard*, *Greenway*, and *Oldcorn*, besides many other persons; the ringleaders were executed; and severe laws were passed against the Roman Catholics by the Parliament (3 *James I.* c. 4; c. 5.); the former contains the *Oath of Allegiance*. This atrocious attempt is known as '*Gunpowder Plot*.'

A. D. 1606.

546. **Statutes.**—The above laws enacted by the Parliament of this session (1605—6) required the Papists to receive the Sacrament once a year under penalty of £20.

545. What was the Gunpowder plot? When was it discovered? What became of the conspirators? 546. What laws operated upon the Papists in respect of the sacrament by which they were debarred from civil offices?

for the first offence; £40. for the second; and £60. for the third: recusants were made liable to the forfeiture of two-thirds of their incomes; and were disqualified from holding offices, or practising any profession; they were also required to take the *Oath of Allegiance*, renouncing the temporal power of the Pope in England, under penalty of a præmunire: and were subject to other restrictions, and severities. These enactments were carried out with extreme rigour, and many suffered for their recusancy; the Pope (*Paul V.*) indeed forbid the Roman Catholics to take the new oath of allegiance; but the Roman Catholic laity generally took the oath. The King this year restored Episcopacy to Scotland, and in the Parliament held at Perth, an Act passed conferring on the Bishops their temporalities and repealing the Act of Annexation.

JAMES I.
Paul V.
Bancroft.

547. **The Authorized Version.**—In this year the new translation of the *Bible* was printed, which is our present *Authorized English Version*. Fifty-four learned divines were appointed by the King's mandate to the Archbishop for this purpose in 1604; but before they began their labours, which was not till the spring of 1607, seven had died, the remaining *forty-seven* were arranged into six committees, who met at Westminster, and at the two Universities. A portion of the Bible was assigned to each committee, and each portion when finished was to be revised by the other committees. They completed their labours this year; and the work appeared under the care of *Bilson*, bp. of Winchester, with a dedication to King James, and a learned preface written by *Myles Smith*, afterwards bp. of Gloucester. This translation is known as '*King James's Bible*.' The marginal references, and Chronological Index, were afterwards added by bp. *Lloyd*. In the preceding year, Archbishop *Bancroft* died, and was succeeded by *George Abbott*, as Primate.

A. D. 1618—1619.

548. **Book of Sports.**—The Puritans, and the Presbyterians had at this period by their teaching, and their practice, very much checked the amusements of the people, which they had long been allowed to indulge in on the Sunday; they advocated a very strict observance

547. *How was the present Authorized version of the Scriptures drawn up? How many were appointed to the task? What is the date of the present translation?*
548. What gave rise to the 'Book of Sports?' When was it published?

of the Lord's day. Complaints were in consequence made to the King, who issued a proclamation granting them greater indulgence, and even published a '*Book of*

JAMES I.
Paul V.
Abbot.

Sports,' in which he pointed out what games and pastimes they might use on the Sabbath, and Holy-days, after Evening Service. This measure of the King's, however, did not meet the approbation of the orthodox clergy.

549. *Synod of Dort*.—The attention of JAMES was now called to another subject: a warm dispute having arisen in Germany between the *Calvinists*, and *Arminians*, on certain points of doctrine occasioned by the nomination of *Conradus Vorstius* as the successor of *Arminius* in the University of Leyden: an edict of pacification from the pen of *Grotius* was put forth to compromise the differences, but without effect. At length a Synod was convened at *Dort* to put the question at rest. The *Calvinists* calculated on gaining the countenance and support of JAMES, and invited the English monarch to send deputies to that assembly. Without consulting the Church, JAMES sent over four divines, *Carleton*, bishop of Llandaff; *Hall*, afterwards bishop of Exeter; and *Davenant*, and *Ward*, who were both heads of Colleges in Cambridge. The subjects of dispute were these five;—(1) predestination, election, and reprobation;—(2) the death of Christ, and the redemption obtained thereby, or particular redemption;—(3) human corruption, or original sin;—(4) irresistible grace, conversion to God, and the method of it;—(5) and on the final perseverance of Saints; whence it was called the '*Quinquarticular Controversy*.' The questions were entered into, and, after much unbecoming disputation, the *Arminians* were silenced. A political movement was mixed up with this controversy, caused by the ambitious views of the Stadtholder, *Maurice*, against the liberty of the Republic, which were discovered by *Grotius* and others of the *Arminian* party; these acquired the name of *Remonstrants*, and the *Gomarist* or *Calvinistic* party were called *Contra-Remonstrants*. JAMES was at first very bitter against the *Arminians*, but he afterwards allowed them toleration. *Simon Episcopius* led the *Arminian* party; and it is supposed that certain Socinian views entertained by *Vorstius* brought a stigma on the *Arminian* body, and weakened their numbers.

549. What is the occasion of the Synod of Dort? What were the points of disputation? What was the result?

A. D. 1622—1625.

Popes; *Gregory XV.* A. D. 1621; *Urban VIII.*

A. D. 1623—1644.

550. **The King's death.**—As JAMES advanced towards the close of his reign, he became less attached to Calvinism, and more indulgent to the Roman Catholics, much to the disapprobation of his subjects in general: the Calvinistic doctrines after this began to decline; and with the *Puritans*, Popery and Arminianism were now convertible terms. He was probably led to this step from his design of effecting a matrimonial alliance between his son *Prince Charles* and the *Infanta of Spain*, and desired therefore the assistance of the Catholic party. To gratify the Spanish court, he issued a proclamation ordering the release of all the Popish recusants confined in prison on account of religion: the Spanish match, however, was broken off, and a new contract made with the French monarch for the hand of his daughter the Princess *Henrietta*; which was eventually completed. At length, JAMES I. was attacked with violent ague, increased by gout and intemperance, of which he died, March 27th, 1625, in the 59th year of his age, and 23rd of his reign. He was succeeded by his son *Charles I.*

JAMES I.
Gregory XV.
Abbot.

*Summary of the reign of James I.—22 years,
from A. D. 1603. to 1625.*

551. JAMES I. of England was *James VI.* of Scotland; and not long before his accession to the English throne he had declared himself a Presbyterian, but he shortly after advocated Episcopacy. His first proceeding was holding the *Hampton Court Conference* (1604) for the settlement of religious differences; which ended in making a few alterations in the *Liturgy*, and in the appearance of the present 141 *Canons* drawn up by the Convocation. The attempt at the King's life, and of the members of Parliament by the *Gunpowder Plot* of the Papists was frustrated (1605); and strict measures adopted by the legislature against the Roman Catholics. In 1611 the *Authorized Version* of the Scriptures, called *King James's Bible*, was published; and a few years after, the '*Book of Sports*'

550. From what cause did James I. become more indulgent to the Papal party? When did James I. die? Who succeeded him? 551. Give a summary of the reign of James I.

allowed on the Sabbath. 1618. The *Synod of Dort* was convened the same year to settle the dispute between the Calvinists and Arminians, which terminated against the latter. The King next, in order to advance a Spanish alliance, turned a little in favour of the Papists by issuing a proclamation for the release of all Popish recusants, 1622. He died soon after, 1625. He possessed a most vacillating disposition; he was at first a violent *Presbyterian*, afterwards a zealous defender of *Episcopacy*: at one time warmly attached to *Puritanism*, subsequently its bitterest enemy; at another time a strong *Calvinist*, afterwards the most inflexible and ardent patron of the *Arminians*. Charles I.—A. D. 1625—1626.

JAMES I.
Urban VIII.
Abbot.

552. CHARLES I. had not long ascended the throne before he became engaged in two impoverishing wars, one with Spain, and another with France. His exchequer becoming exhausted, he applied to Parliament for subsidies; the House of Commons, however, was not so lavish of the public money as his necessities required, consequently he adopted other means for recruiting his treasury; among them was (1) making the Clergy instrumental in procuring supplies by stirring up the people in their sermons to make contribution: (2) by exacting loans from the gentry of the kingdom: and (3) by compromising with the Papists. This employment of the Clergy was the advice of *Laud*, bishop of Bath and Wells, and the consequence of it was, that the Church was looked upon as an abettor of the King's arbitrary proceedings, and a tool of the court. CHARLES, on his accession, married *Henrietta Maria*, a bigoted Romanist, the daughter of *Henry IV.* of France. She stipulated to be allowed the practise of her religion, and the education of all her children till they were 13 years old: she brought over with her a whole train of Priests and Monks: this circumstance, and the evil counsels of the royal favourite, the Duke of Buckingham, were the chief causes of the King's ultimate ruin. The arbitrary state of legislation was also a source of much evil. The *Privy Council*, the court of *Star Chamber*, and the *High Commission Court*, governed the country, and more by Proclamations than by Acts of Parliament. Two Acts were passed for the better observance of the *Sabbath*.

CHARLES I.
Urban VIII.
Abbot.

552. What use did Charles I. make of the Clergy on coming to the throne? Who was his chief adviser? What was the Church esteemed in consequence?

A. D. 1627—1633.

553. **Arminian Controversy.** The controversy was now renewed in respect of *Arminianism*, between the bishops and certain divines. The opinions of the Arminians prevailed among the higher clergy, and were the only doctrines that had any chance of preferment; such partiality, together with the increase of Popery, enlisted against the bishops and the court, the whole Calvinistic body, as well as the Parliament, who determined on the extirpation of Arminianism, as well as Popery. The King was enraged with the Parliament; suspended Abp. *Abbot* on account of his Calvinistic bias; and, by *Laud's* advice, all innovations in respect of religion were now forbidden, and a royal declaration was prefixed to the Thirty-nine Articles of Religion, forbidding them to be interpreted in any but the grammatical sense: to give, however, a show of fairness, the Arminian writings of *Montague* and *Mainwaring* were suppressed.

CHARLES I.
Urban VIII.
Abbot.

554. **Sabbatarian Controversy.**—Another controversy sprung up (in 1630) in respect of the observance of the Sabbath day, and its appellation of Sabbath, Sunday, or Lord's day, which was called the '*Sabbatarian Controversy*.' The King, at the suggestion of *Laud*, who had now (1633) succeeded *Abbot*, as Archbishop of Canterbury, issued a proclamation reviving the permission of pastimes on Sundays, and requiring the '*Book of Sports*' to be read in Churches. This peremptory injunction met with general disapprobation, and was followed by many scurrilous writings against the court, and the clergy. *Prynne* put forth a book called '*Histriomastix*,' in which he libelled the high party, and the Queen, and the use of Sports; for which, by order of the *Star-chamber*, he was struck off the Rolls, lost his ears, and was fined and imprisoned. *Bastwick*, *Burton*, and many others obnoxious to the Court suffered in the like manner.

555. **Star-Chamber, &c.**—The court of '*Star Chamber*' was composed of the same persons as the Privy Council, only they sat in another room, whose ceiling was

553. What was the Arminian Controversy? 554. What, the Sabbatarian? What was the advice of Archbishop *Laud*? What scurrilous writings appeared in consequence? 555. What was the Star-Chamber? why so called? What was the court of High Commission?

ornamented with stars; hence 'sitting in the star chamber.' It is mentioned as early as *Edward III*; in the reign of *Henry VII.* powers were granted to it by Parliament for adjudicating on state offences, and misdemeanours of a public kind, without the assistance of a jury: the judges were four high officers of state, with power to join a bishop and a temporal lord of the Council, and two justices of the courts at Westminster: it became, however, in the present reign, of so arbitrary and so tyrannical a character as to destroy the liberty of the subject.—The '*Court of High Commission*,' established in the reign of *Elizabeth* for the trial of Ecclesiastical offences, assumed also now enormous and most illegal powers, becoming a court for the trial of a manner of offences, which *might* be construed as Ecclesiastical.

CHARLES I.
Urban VIII.
Laud.

A. D. 1634—1639.

556. **Scotch Kirk, &c.**—Severities continued to be exercised for upholding the authority of the Church, and Court: and *Laud* is charged with introducing into the celebration of divine worship unusual pomp and splendour. All these matters enlisted against *Laud* not only the whole Puritan party, and the whole body of the separatists, but many of the established Clergy. He also aimed at introducing the Roman Canon, and Civil Law. The Archbishop likewise claimed the right of visiting the two Universities, which the King confirmed to him. CHARLES himself in a visit to his native country (Scotland) which he had lately made, attempted to enforce the English Liturgy upon the Church of Scotland; this produced an insurrection in Edinburgh, when the Scots signed a '*Solemn League and Covenant*' against the government, and thus commenced a Civil War: this Covenant was a revision of the one signed by *James VI.* An inglorious peace, however, was ultimately concluded, by which all Ecclesiastical matters were to be determined by the General Assembly of the Scotch Kirk, and Civil affairs by Parliament, but Episcopacy was abolished.

A. D. 1640.

557. **New Canons.**—It was determined by the Privy Council this year to set aside the pacification with the

556. What right did *Laud* claim in respect of the two Universities? What did Charles I. attempt to impose on the Church of Scotland? what was the consequence?

557. What were the divisions in the Church just before

Scotch Covenanters, and to renew the war; want of supplies however induced *Charles* to convene the Parliament; but the House refused assistance. A voluntary loan, however, supplied the King's necessities. The arbitrary measures of the King, and his Church party, now materially strengthened the cause of the Presbyterians, and Puritans: the Church was split into many divisions; there were—(1) High Episcopalians—(2) Moderate Episcopalians;—(3) Anti-episcopalians, or Presbyterians;—and (4) Puritans. *Laud* in the Convocation now assembled, passed several stringent Canons, some of which infringing upon the power of Parliament, made the breach between the Court and the people still wider. He procured from the Clergy a subsidy to be granted to the King; and it was ordered that every preacher once in a quarter should insist from the pulpit 'on the divine 'right of Kings, and on their prerogatives, in which the 'power of taxing was indirectly implied;—and that 'the day of the King's inauguration should be carefully 'observed. They were very severe against Papists, Socinians, and all Sectaries; and to counteract the 'efforts of the 'Solemn League,' and support the Church, 'an oath was imposed against innovations, in which 'the Clergy and all taking degrees were to swear—"that he would not consent to alter the government "of the Church by Archbishops, Bishops, Deans, Archdeacons, &c." a form sufficiently equivocal as to gain 'for it the name of the *Et-cetera* oath. It was also 'ordered that the Communion-Table should be railed 'in, and stand as in the Cathedral Churches, and that 'Communicants should come to it to receive. Preachers 'were also required to enforce twice a year conformity 'to the Rites and Ceremonies of the Church.'—*Short's Hist. of the Church.*

CHARLES I.
Urban VIII.
Laud.

A. D. 1641.

558. *Episcopacy overthrown.*—The consequence of these measures of *Convocation* was, that petitions were sent to Parliament for the extirpation of *Episcopacy*; the Commons declared that the Clergy had no power to make Canons to bind either the Clergy or laity, and that the Canons just framed were contrary to the laws of the

the usurpation? What canons did *Laud* put forth at this period? 558. What was the consequence of these canons to the Convocation? and to Archbishop *Laud*?

land: the subsidies granted by the Convocation were also declared illegal, and a bill was introduced against those persons who sat in that Convocation. *Archbishop*

CHARLES I.
Urban VIII.
Laud.

Laud was impeached on a charge of high-treason, and imprisoned; the Bishops were declared to have no vote in Parliament, nor any authority in temporal matters, and no Clergyman should be in the commission of the peace: attempts were made to get rid of Collegiate and Cathedral corporations, and the voting of Bishops in the House of Lords. *Williams*, bp. of Lincoln, who had lately been imprisoned by the High Commission Court, and now just released by the Commons, conducted ecclesiastical affairs on the imprisonment of *Laud*. The King now yielded to the external pressure, and assented to a Bill, enacting that the Parliament should not be adjourned, prorogued, or dissolved without their own consent (16 *Car. I. c. 7.*): hence its name of the '*Long Parliament*:' an Act was also brought in to abolish the *Star Chamber*, and *High Commission Court*. (16 *Car. I. c. 11. c. 27.*). The Bishops remonstrated against the proceedings of Parliament, and declared all the legislative Acts passed during their absence from the House of Lords to be invalid. Twelve of the Bishops were seized, and committed to the Tower, on a charge of treason; and soon after were deprived of their votes, and of their property by the Parliament, who appointed a Committee of its members for the removal of '*Scandalous Ministers*,' and the settlement of religion. *Episcopacy* was now overthrown, and a Presbyterian government set up in its place, under the direction of an '*Assembly of Divines*.' The King made matters worse by attempting to seize within the walls of the House of Commons five obnoxious members.

A. D. 1642—1645.

Pope; *Innocent X.* A. D. 1644—1655.

559. **Civil War.**—CHARLES still holding a threatening aspect, and refusing to resign the command of the militia, now brought matters to a crisis. In August this year (1642), the Parliament backed by the Scots, who aimed

What became of the Court of Star Chamber, and the High Commission Court? What happened to certain of the bishops? When was Episcopacy overthrown? 559. When did the civil war commence? How were

at bringing both kingdoms to uniformity in religion, and abolishing Episcopacy for ever, took up arms against the King; thus commencing the *Civil War*: for some time the advantage was on the side of CHARLES, who had removed the Court to Oxford. The 'Assembly of Divines' met in Henry the VIIth's Chapel at Westminster (1643) to assist the rebel Parliament with their counsels: and before the year closed they all subscribed the *Scottish Covenant*, or Engagement, to maintain Presbyterianism; and the Clergy were required to submit: 3000, refused, and were consequently ejected from their benefices: a fifth of their incomes, however was allowed for their maintenance. In the following year (1644), ten members of 'The Assembly,' and thirteen Presbyters were directed to ordain Ministers: on *July 2nd* was fought the battle of *Marston Moor*, in which the Royalists were defeated, and the tide turned to the disadvantage of the King. Soon after this, the use of the '*Book of Common Prayer*' was prohibited under severe penalties, and a '*Directory for Public Worship*' put forth for the guidance of ministers. (1645). By this, the Creed, Lord's Prayer, and Ten Commandments were discontinued; the sign of the cross in Baptism omitted; and private and lay Baptism disallowed: the use of the ring in marriage, the confession and absolution in the Visitation of the Sick, and the *Burial Service* were dispensed with. *Saints' days*, and *Christmas-day* were to be unobserved; and the Apocrypha, and use of Vestments discontinued: all pictures, crosses, crucifixes, roodscreens, and other 'monuments of superstition, and idolatry' were to be removed. This led to the rifling of Churches, and the destruction of the finest specimens of monumental, and ecclesiastical architecture. For guidance in respect of doctrine, the Assembly put forth a Larger, and a Shorter Catechism, and a Confession of Faith; which last was subsequently adopted by the Scotch Kirk. In all this, however, there were repeated contests between the Presbyterians, and Independents for supreme authority. The Commons, the day after the establishment of the Directory, directed Pym, Hampden, and Maynard, to draw up a bill of attainder against *Archbishop Laud*; the Lords at first rejected the bill, but being threatened by the Commons,

CHARLES I.
Innocent X.
Laud.

religious matters conducted? What was 'The Directory?' and thereby ordered? What befel Archbishop Laud?

they were forced to yield, and more to propitiate the Scots than any thing else. *Laud*, was condemned of treason and executed January 19, 1645.

CHARLES I.
Innocent X.
Laud.

560. William *Laud* was the son of a clothier, and born at Reading, A.D. 1573. He was educated at St John's College, Oxford; and while there he imbibed a prejudice against the Ultra-protestant doctrines of Calvin, which had now taken the place of the Romish bias in that University: and he was particularly obnoxious to *Dr. George Abbot*, the leader of the Calvinistic party, and afterwards Archbishop of Canterbury. *Laud* obtained the Vicarage of Stamford in Northamptonshire in 1607, and after receiving other preferments he was elected president of his College 1611: and subsequently the King's Chaplain. He accompanied *James I.* into Scotland, and aided him in the restoration of the Episcopacy in that kingdom, 1612. A few years after *Laud* was consecrated bp. of St David's, 1621, and in the following year he held a controversy with the Jesuit *Fisher* (John Perse), which obtained for him great celebrity as a theologian. In 1626, he was translated to the bishopric of Bath and Wells; and in 1628, to that of London. Two years after he was elected Chancellor of Oxford: to which University he was a great benefactor in books, and valuable MSS. In 1663, he accompanied *CHARLES I.* into Scotland, who had gone with the same view as the late King, but with little better effect; on their return, *Laud* the same year was made Archbishop of Canterbury. By his exertions the Primate brought the Church of Ireland into conformity with that of England, 1636; but he was not so successful with that of Scotland: he possessed unfortunately great irritability of temper, and very extreme notions of the royal prerogative, and the supremacy of the Church; all which circumstances procured him numerous enemies, and repeatedly raised the popular cry of 'No Popery' against him; to this may be added the jealousy he created among the nobility by appointing Churchmen to high offices of state with the view of serving her cause. The unpopularity of *Laud* rapidly increased with the increasing strength of the Puritans; at length the rebellion in Scotland, 1640, and the independent proceedings of the Convocation in granting subsidies to the King, and enacting Canons without the sanction of Parliament, brought upon the head of the Archbishop the impending

storm. His life was now in danger from the Covenanters; and the whole Puritan zeal as well as Papistic intrigues were arrayed against him. He was impeached by the Long Parliament, and committed to the Tower. 1641. After an imprisonment of three years he was at last brought to trial on charges of high treason drawn up by his personal enemy *Prynne*, 1644, and condemned to be hanged; but at his own request the sentence was altered to decapitation; the King sent him a full pardon under the Great Seal, but the Parliament refused to admit it, and *Laud* was consequently beheaded, January 10th, 1645.

CHARLES I.
Innocent X.
Laud.

A. D. 1646—1649.

561. **Charles beheaded.**—Every parish was now put under the government of the Ministers, and the Elders; and these were formed into classes to send deputies to the Provincial Assemblies, and these again appointed representatives for the National Assembly. The kingdom may be said to have been now divided into two great religious factions, the *Presbyterians*, and the *Independents*; the army was entirely composed of the latter: at length, on the 5th of May, King CHARLES, induced by his continued losses, and from the promises given him of security, surrendered himself to the Scottish army, at Newark, whence he was removed to Newcastle. In January (30th) following (1647), after various attempts had been made even by menaces, to force CHARLES to take the 'Solemn League, and Covenant,' and consent to the abolition of Episcopacy, the Scots, finding him resolutely opposed to such a step, in consideration of the sum of £200,000. as a part of the arrears due to the Scottish army, delivered the King to the English Parliament, by whom he was subsequently tried, and convicted, 'as a tyrant, traitor, and murderer, and a public enemy;' and was beheaded, January 30th, 1649, aged 49, and in the 24th year of his reign. The *Presbyterians*, and the *Independents* were now the rival sects; the latter repudiated all Liturgies, and every kind of Church government; the former, however, were the strongest party in wealth and numbers, yet they eventually succumbed to the master

561. How were parish affairs managed by order of 'The Assembly?' What did the Scots when the King surrendered to them? What was the end of Charles I.? Who were the great rival sects? Which became the ruling power?

spirits of their rivals, who indeed composed the army; and *Cromwell*, and the Independents obtained the chief power. Within a few days after the King's death there appeared a very extraordinary work entitled *Eikon Basilike* (Εἰκὼν Βασιλική), but by whom written is not known: it has been ascribed to the king.

CHARLES I.
Innocent X.
(vacant.)

Summary of the Reign of Charles I.—24 years,
from A. D. 1625, to 1649.

562. Soon after the accession of CHARLES I., he stretched so far the Royal prerogative, in which he was backed by *Laud*, and the clerical body, that the House of Commons determined on opposition, and began to refuse the supplies. They also passed censure on the writings of Bp. Montagne, and Dr. Mainwaring, the advocates of the King's absolutism. (1625—8). *Laud* was translated to the Primacy (1633), and began to increase the pomps, and ceremonies of the Church, and to enclose the Communion Table with rails: the *Sabbatarian Controversy* was renewed, which led to the '*Book of Sports*' being re-issued by the King; the XXXIX Articles were also now received. The proceedings of *Laud*, however, stirred up the Puritan zeal; and many scurrilous pamphlets appeared against the King, and the clergy. *Prynne*, and others, were severely punished by the Star Chamber for these publications. 1637. The King by the advice of *Laud* attempted to impose the *Liturgy* on Scotland, which ended in the overthrow of the Episcopacy in that kingdom; and the establishment of the '*Solemn League and Covenant* against Popery, Prelacy, and Superstition.' 1638. To meet this opposition, which was widely spreading in England, *Canons* were issued by Convocation, 1640, calling on the clergy to preach in defence of the King's right, and against all attacks, and innovations upon Church Government, and take the new oath framed for the same objects (the *Et cetera* oath). The House of Commons now called for the removal of the Bishops from the House of Lords (1641); the people joined in the outcry, and the Bishops in vain protested; the King also demanded the obnoxious members of the House of Commons. Episcopacy was however declared abolished; and CIVIL WAR now began.

1642. Aug. 23. The King's standard raised at *Nottingham*.

Oct. 23. Battle at *Edge-hill* with the Earl of Essex: the King retires to Oxford.

562. Give a summary of the reign of Charles I.

1613. *July* 1. 'Assembly of Divines' meet at Westminster. To gain the aid of the Scots, the 'Covenant' is taken by both Houses of Parliament. The King summons a Parliament at Oxford, at which attend, 140 Commoners, and from 50 to 60 Peers.
- July* 25. *Bristol* taken by Prince Rupert.
- Sept.* 30. Battle of *Newbury* (the first).
1644. *March.* The Scots enter England. *Laud* brought to trial (20th)
- July* 2. Battle of *Marston Moor*, Rupert defeated by Cromwell.
- Sept.* 2. *Skippon* surrenders.
- Oct.* 27. Battle of *Newbury* (the second).
1645. *Jan.* 20. *Laud* beheaded. The 'Directory' introduced. The *Self-Denying Ordinance* passed, allowing no Member of Parliament to hold any military post or duty; which leads to the supremacy of the Independents.
- Feb.* 22. *Uxbridge Treaty* fails.
- June* 14. Battle of *Naseby*, fatal to the Royal cause.
- Sept.* 10. Rupert surrenders *Bristol*.
1646. *May* 5. CHARLES abandons Oxford, and surrenders to the Scots at *Newark*.
1647. *Feb.* CHARLES delivered by the Scots to the Parliamentary Commissioners, and imprisoned at Holdenby, Northamptonshire.
- June* 2. Seized by Cornet *Joyce*, by Cromwell's orders; but the King escapes to the Isle of Wight (*Nov.* 13), where he is retaken and lodged in Carisbrooke Castle.
1648. The *Presbyterians* debarred 'The House.' Conference with the King in the Isle of Wight.
- Nov.* 30. CHARLES removed to Hurst Castle, and thence (*Dec.* 23) to Windsor.
1649. *Jan.* 20. CHARLES tried at Whitehall.
- 30.* CHARLES beheaded.
- Feb.* 5. House of Lords abolished. The Independents under *Cromwell* are supreme.

563. **Quakers.**—About this time arose a religious sect of QUAKERS from the teaching of one *George Fox*, who felt dissatisfied with the Puritans as well as with the Established Church. His great doctrine was that all religion was in the inward operation of the Spirit, and far beyond the many observances of the various denominations. He, and his followers, rejected both the Sacraments, and appointed no orders of ministers, leaving it to any one of either sex in their meetings who might be impelled by the Spirit to preach, and expound. The *Quakers* are distinguished by great seriousness of deportment, uniform soberness in dress; and an aversion to all ceremony, which they consider but the offspring of flattery, and deception. They reject oaths, and refuse the payment of tithes. They are said to have derived the name of *Quakers* from their opponents: *Fox* having been imprisoned by the Puritans, and brought before *Gervas Bennet*, an Independent, the former bade his judge tremble at the word of the Lord, at which Bennet styled him, and his disciples '*Quakers*,' which so struck the fancy of the people as to be applied to them ever after. *George Fox* was born at Drayton in Leicestershire, 1624, of humble parents, his father being a weaver; he

travelled through a great part of England propagating his doctrines, and, according to his biographer Sewell, working miracles. He also visited America, went to Holland twice; and at length, soon after his return home, he died. 1691.

CHARLES I.
Innocent X.
(vacant.)

The Usurpation.—A. D. 1649—1659.

Pope; *Alexander VII.* A. D. 1655—1667.

564. **Cromwell.** — The first proceedings of the rebel Parliament, after the execution of *Charles I.*, were to abolish the House of Lords as useless and dangerous, and to declare a King to be unnecessary and burdensome. The oaths of *Supremacy*, and *Allegiance*, and the *Covenant*, were set aside by a new oath called '*The Engagement*.' The Prince of Wales, who was at the Hague assumed the title of *Charles II.*, and soon after proceeded to Scotland, where he was crowned King, at Scone, January 1, 1651, swearing at the time, to maintain Presbyterianism in that kingdom. *Oliver Cromwell* of the party of the *Independents*, and whose success in reducing Ireland had procured him great renown, now returned to England, and was appointed by the Parliament Captain-general of the forces, and ordered to march against the Scots. He defeated them in every engagement; and on hearing that *Charles II.* had entered England he pursued him, and came to an engagement at Worcester, which resulted in the complete overthrow of the Royal forces, and the flight of *Charles* to Normandy. *Cromwell* was now the greatest man in England; and it was not long before he gave evidence of his power: not being satisfied with the proceedings of the Long Parliament, he went down to the house with a body of armed men, and expelled the members by force, April 20, 1653: and before the year closed OLIVER CROMWELL was declared '*Protector of England, Scotland, and Ireland*.' He enjoyed his high dignity, which he exercised as a dictator, five years, when he died. *Sep.* 3, 1658. He insisted on general toleration, except of

Commonwealth.

564. What were the first proceedings of the rebel Parliament? What steps were taken by the Prince of Wales? What was the conduct of Oliver Cromwell? Whither did Charles II. escape? What power was now acquired by Cromwell? How long did he enjoy it? Who succeeded him? When was Charles II. restored?

Episcopalians; and for purposes of ordination, *Cromwell* issued an ordinance of Council, for appointing a Commission of 38 of the leading men of the various sects, some ministers, and some laymen: any five could approve, and any nine reject a Candidate after trial of his qualifications, whence their appellation of TRIERS. 1654. This was followed by a 'Declaration' forbidding the clergy to be instructors of youth. This led to the ejection of many thousand of the episcopal clergy from their livings, and tutorships. *Gauden* in his appeal to *Cromwell* for a relaxation of this Declaration enumerates 8000. RICHARD CROMWELL was appointed to succeed his father in the 'Protectorate;' but wanting the energy, and abilities of his predecessor, he resigned his office a few months after, May 25th, 1659. The nation now grew weary of the anarchy consequent upon an unsettled and irresponsible government, and longed for the return of monarchy; and *Sectarianism* of all shades, and denominations was running riot throughout the land: at length, the Presbyterian party determined on inviting over the Royal exile, and the 23rd of May, 1660, saw CHARLES II. restored to his throne.

COMMONWEALTH.
Alexander VII.
(*vacant.*)

Charles II.—A. D. 1660.

565. *Episcopacy restored.*—Among the first proceedings of CHARLES II., who was guided by his minister *Hyde*, (Earl of Clarendon), was the re-establishment of *Episcopacy*, which had been stifled for nearly twenty years, and the restitution of Ecclesiastical property; only nine bishops had survived the *Restoration*, consequently many new ones were to be created; *thirteen* (some say but *seven*) were consecrated at the close of the year, and four more in January following; *William Juxon* was appointed to the See of Canterbury; and *Dr. Accepted Frewen*, to whom is ascribed the authorship of the celebrated work 'The Whole Duty of Man,' to the see of York. The beneficed clergy that had been deprived were also restored to their incumbencies, and all ecclesiastical property given back to its former rightful possessors. The *Liturgy* likewise was re-adopted. From the Roman bias of the Queen mother, *Charles II.* was accused of being attached to Popery; he certainly had a bitter hatred for Presbyterianism.

565. What were the first proceedings of Charles II. after the Restoration?

566. The Nonconformists were taken by surprise at these proceedings, especially from the fact of CHARLES having promised when at *Breda*, before his Restoration, to allow of universal toleration in matters of religion. They therefore presented a petition to the King against the use of the Liturgy, which they required to be revised; and to the observance of Holy-days; to ceremonies, such as kneeling at the Sacrament, the cross at baptism, bowing at the name of Jesus, use of the surplice; and to Church government; but at the same time in order to effect an adjustment of their differences, they expressed their agreement in the doctrines of the Church of England, and to certain portions of its Public Worship, and their willingness also to a modified Episcopacy;—to such a one as was prescribed by *Usher* (in 1641), which was *Synodical* in all its parts, and in which the clergyman and churchwardens were to hold parochial synods to direct the affairs of the parish; suffragans or rural bishops to hold monthly meetings in each deanery for the regulation of general matters; these again to be under the control of diocesan synods; and these synods to be subject to the provincial, or national convocation, and the Church to be perfectly independent of the crown. This Nonconformist or Presbyterian party was headed by the Earl of Manchester, the Lord Chamberlain.

CHARLES II.
Alexander VII.
Juxon.

567. **The Declaration.**—The Bishops delivered a *reply*, in which they declared that these changes were by no means necessary; yet that they were willing to yield in such points as could be proved objectionable, and also to review the Liturgy. The King in answer to the prayer of the petition now issued a DECLARATION, the joint production of the Episcopal and Presbyterian party, in which great concessions were made in matters of discipline; the objectionable ceremonies of kneeling at the Sacrament, the cross in baptism, the ring in marriage, bowing at the name of Jesus, the surplice, subscription to the XXXIX Articles, and oath of Canonical obedience, were to be optional till the review of the Liturgy should be made; and for which purpose, a Commission should be appointed of an equal number of both parties.

566. What was the conduct of the Nonconformists? What was the nature of their petition? What was the modified episcopacy of Archbishop Usher? 567. What was the reply of the Bishops? What was the King's answer? What concessions were offered in the Declaration?

568. **Fifth Monarchy Men.**—In the beginning of this year, London was disturbed by an insurrection excited by the *Fifth-Monarchy Men*. These Fanatics were the principal support of *Cromwell*, during his Protectorate. They considered his usurpation as the commencement of the *Fifth-Monarchy*, which should succeed to the Assyrian, Persian, Grecian, and Roman, and in which Jesus Christ should reign with the saints on earth for the space of a thousand years. They were headed by one *Venner*, a wine cooper, who maintained that they were not to wait for Christ to put the saints in possession, but that they were to proceed at once to take the kingdom by violence; their motto was ‘King Jesus against all the powers of the earth.’ After some severe fighting, the ringleaders were captured, and soon after executed. A proclamation was also issued forbidding the meeting of Sectaries in great numbers, which was confirmed by the Legislature. (16 *Car.* II. c. 4; 22 *Car.* II. c. 1.).

CHARLES. II.
Alexander VII.
Juxon.

569. **Savoy Conference.**—The promised Commission for the *Review of the Liturgy* was now appointed by the King; there were twelve Bishops, and as many Presbyterian ministers, with nine assistants on each side.*

568. Who were the Fifth-Monarchy men? What insurrection did they cause? 569. *What was the date, the object, and the result, of the Savoy Conference?*

* *On the side of EPISCOPACY.*

Archbp. of York (*Frewen*).
Bp .. London (*Sheldon*).
Bp .. Durham (*Cosins*).
Bp .. Carlisle (*Sterne*).
Bp .. Chester (*Bryan Walton*).
Bp .. Chichester (*King*).
Bp .. Exeter (*Gauden*).
Bp .. Lincoln (*Sanderson*).
Bp .. Peterborough (*Laney*).
Bp .. Rochester (*Warner*).
Bp .. Salisbury (*Heachman*).
Bp .. Worcester (*Morley*).
Also

Dr Barwick.
Dr Earle.
Dr Gunning.
Dr Hacket.
Dr Heylin.
Dr Pearson.
Dr Pierce.
Dr Sparrow.
Mr Thorndike.

On the side of the PRESBYTERIANS.

Bp of Norwich (*Reynolds*).
Mr Baxter.
Mr Calamy.
Mr Case.
Mr Clarke.
Dr Conant, *Reg. Prof. Div. Oxford*.
Mr Jackson.
Dr Manton.
Mr Newcomen.
Dr Spurstow.
Dr Tuckney, (*Master of St John's Coll. Cambridge*).
Dr Wallis, (*Sav. Prof. Geom. Oxford*).
Also

Dr Bates.
Dr Collins.
Dr Cooper.
Mr Drake.
Dr Horton.
Dr Jacomb.
Dr Lightfoot.
Mr Rawlinson.
Mr Woodbridge.

The *Conference* was to be held at the *Savoy*, at the Bishop of London's (*Sheldon*) residence, and four months were allowed for deliberation, from March 25, to July 25. Nearly a month was lost in preliminary arrangements, at length they met on April 15. But now, the Presbyterians asked so much, *Baxter* indeed drew up an entirely new Form of Prayer; whereas the power of the Commission extended only to make alterations, and additional forms to the existing Liturgy; at last, to bring the discussion to a close, Bp. Cosins called on the Nonconformists to point out what they considered inexpedient, and what, sinful: in the latter respect they declared the last eight points in the Liturgy as absolutely sinful, and contrary to the Word of God:—(1) the *surplice*;—(2) the *cross* in Baptism;—(3) calling all baptized persons *regenerate*;—(4) *kneeling* at the Lord's Supper;—(5) administering the Lord's Supper to the impenitent *sick*;—(6) the general *Absolution*;—(7) returning thanks on all indiscriminately in the *Burial Service*;—(8) requiring of preachers subscription to the *Book of Common Prayer*, and the XXXIX *Articles*. The Bishops saw no necessity for these, and so many other alterations that were suggested, many indeed very trifling, so that the *Conference* ended without anything being done, beyond a few concessions in the Liturgy, which were in consequence made by the *Convocation*.

CHARLES II.
Alexander VII.
Juron.

570 *Review of the Liturgy.*—The alterations suggested in the *Book of Common Prayer* were laid before the Convocation now sitting, who had authority from the King to carry them out. This is the *last revision of the Liturgy*, and the alterations made were—(1) the separation of the forms of *Morning and Evening Prayer*;—(2) the transfer of the five prayers from the end of the *Litany* to each of the above Services;—(3) the separation of the *occasional prayers* from the *Litany*; and the addition of those for the '*Ember weeks*,' for '*Parliament*,' and for '*All Conditions of Men*;' with the '*General Thanksgiving*,' and '*For Restoring Public Peace at Home*;'—(4) a few new *Collects* were introduced, others modified, and some verbal alterations made in many;—(5) *Church* put instead of *Congregation*;—(6) The *Exhortation* to Communion altered, and directed to be read on

570. *What were the alterations made in the Book of Common Prayer? Was this the last review?*

the Sunday, or some Holy-day previous; and Communicants to give notice beforehand: the admonition against *transubstantiation* was also re-inserted:—(7) the '*Baptismal Service for those of Riper Years*' was introduced:—(8) The '*Form of Prayer to be used at Sea*' was added:—(9) the last five prayers appended to the form of *Visitation of the Sick*, and the Absolution, left to the Curate's discretion;—(10) the Curate's assent requisite before *Confirmation*, yet may be dispensed with by the Bishop; and the Sacrament allowed to be received before Confirmation had;—(11) the Form for the *Churching of Women* allowed to be read from the Desk; and the Psalms changed;—(12) the *Newly Married* not required, but exhorted, to receive the Communion;—(13) the *Font* to be placed at the discretion of the Ordinary;—(14) In the *Catechism*, read, 'because they promise them both by 'their sureties,' &c., *instead of* 'yes, they do perform them 'by their sureties, who promise and vow them both in 'their names, &c.';—(15) The Forms of Prayer for '*The Thirtieth of January*,' and '*The Twenty-ninth of May*,' added (by 12 *Car. II. c. 14.* and 13 *Car. II. c. 11.*).—(16) Lastly, the *Authorized Version of the Bible* to be used, except in the Psalms, the Ten Commandments, and the sentences in the Communion Service.—These, with other slight alterations and additions amounting altogether to six hundred, were completed and subscribed by the Convocation, *December 20, 1661*; and confirmed by the King, the Privy Council, and the Legislature. 1662.

A. D. 1662.

571. **Statutes.**—The Parliament now passed the last '**Act for the Uniformity of Public Prayers**, and the '**Administration of the Sacraments**' (13 & 14 *Car. II. c. 4.*); which emanated indeed from the House of Commons. By this Act the *Book of Common Prayer*, as it now stands, became the law of the land, and every parson, vicar, or curate was then obliged to use, and to declare and subscribe 'their assent and consent' to the same before the feast of St Bartholomew (*August 24th, 1662*), upon pain of being ejected, '*ipso facto*,' from their preferments. In addition to this, the Act of the late King

571. What was the last Act of Uniformity? What did it require? What was required by the Corporation Act? How many were ejected from their benefices for refusing to conform?

abolishing Episcopacy was repealed (by 13 *Car. II.* c. 2.) as well as all the Acts passed during the Usurpation. 'The Corporation Act' was also passed (13

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Juxon.

Car. II. st. 2. c. 1.; confirmed by 13 & 14 *Car. II.* c. 1.), which required all officers of Corporations to take the oaths of Supremacy, and Allegiance, and within twelve months after coming into office to receive the Sacrament according to the rites of the Church of England. Before the time had expired allowed for subscribing to the '*Act of Uniformity*,' 2000 Presbyterians and Independent Ministers refusing to conform were ejected from their preferments; many of which, however, they had obtained by the dispossession of the Episcopal Clergy during the Usurpation. Great severity was exercised towards the Nonconformists. Lightfoot, Wallis, and Conant; with Cudworth, Wilkins, and Ward, conformed: *Baxter*, and *Calamy* were imprisoned on some slight pretext. About this period *Episcopacy* was restored in Scotland under the direction of the earl of Middleton, and Archbishop *Sharp*, Bishop *Leighton*, and others; and in Ireland under the direction of the Duke of Ormond, and Archbishop *Bramhall*, and Bishop *Jeremy Taylor*.

A. D. 1663—1666.

572. The King, under the influence of his family connexions, began now to change his policy. The Earl of Clarendon, was getting out of favour, and CHARLES was desirous of relaxing the penal laws against the Nonconformists with the view of favouring the Romanists. Archbishop *Juxon*, who for his faithful services to the late King had been raised to the See of Canterbury, died this year, and was succeeded by *Gilbert Sheldon*. In addition to the enactments lately passed operating against the Nonconformists; the proposal of the King to relax the penal laws, and rather by royal proclamation than legal enactment, led to the passing by the Commons of the '*Select Vestry Act*,' by which a person was prohibited from being a *Vestryman* unless he abjured 'the Covenant,' swore not to take up arms against the King's majesty, and would conform to the Liturgy: for a similar reason, the Government in the subsequent Parliament (1664),

572. Who succeeded Archbishop *Juxon*? What was the Select Vestry Act? The first Conventicle Act? The Five Mile Act? When did the 'Plague' happen? When, the Great Fire of London?

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Alexander VII.
Sheldon.

caused the first '*Conventicle Act*' (16 *Car. II. c. 4.*) to be passed, by which any meeting together in a house of five persons or more, beyond the occupiers, for the purpose of public worship, was punished with fine or imprisonment. These meetings (*conventicles*) might be restrained by force, or broken into to capture the offenders. The Meetings of the *Quakers* were comprised in this Act. To these may be added the '*Five Mile Act*' (17 *Car. II. c. 2.*), by which all Nonconformist ministers were prohibited from coming within *five miles* of a corporate town, or where they had once ministered. This was passed in *October, 1665*, when the *Plague* was making great havoc among the population of London; but which, the '*Great Fire*' in the following year (1666), perfectly expelled. Two-thirds of London were in ruins, and the property destroyed amounted to nearly seven and a half millions of money. About this period a change was made in the method of taxing the Clergy: they were originally free from taxation; but they were led to make voluntary subsidies by way of benevolence to aid the exigencies of the state: at length *Edward I.*, who was the first to raise legal contributions from the Clergy, induced them to tax themselves in their own Convocations: at the Reformation these subsidies were confirmed by Parliament, and payment enforced by temporal remedies; the pressure, however, becoming heavy and unequal, the Clergy now preferred being taxed by the Legislature with the rest of the people, and so resigned the important privilege of self-taxation.

A. D. 1666—1667.

Pope; *Clement IX.*—A. D. 1667—70.

573. *Fall of Clarendon.*—The expenses of the Dutch war, and the extravagancies of the King threatening to involve him in difficulties, CHARLES thought to court popularity by favouring the Sectarians, and the Papists. The penal laws having originated with the *Earl of Clarendon*, the Lord Chancellor, the King, under the advice of the Earl of Bristol, the leader of the Papists, and others of that party, determined on the ruin of his upright and faithful minister. He was first deprived of the Great Seal, and shortly after his enemies determined on a Parliamentary impeachment of high treason. He

573. What befel Lord Clarendon?

was committed to prison; and twenty-three Articles brought against him by the House of Commons; they were however rejected by the Lords. At length Clarendon's son-in-law, the Duke of York, was sent to induce him to withdraw from the kingdom; to this he ultimately acceded, and retired to Calais, and thence to Rouen, where he finished his immortal 'History of the Rebellion,' and composed his 'Reflections on the Psalms of David.'—*Edward Hyde*, Earl of Clarendon, was born at Dinton in Wiltshire in 1608. He was educated at Oxford, and was not only a staunch adherent of the Royalist cause, but contributed more than any other man to the Restoration. He was, as bishop Warburton observes, 'the best of writers, the best of patriots, and the best of men.' He died at Rouen 1674. His daughter *Anne* was married to the Duke of York, afterwards James II.

CHARLES II.
Clement IX.
Sheldon.

. A. D. 1668—1677.

Popes; *Clement IX.* A. D. 1667;—*Clement X.* A. D. 1670;—*Innocent XI.* A. D. 1676—89.

574. **The Prerogative, and Parliament.**—After the removal of *Clarendon*, the King, and the Court party, made several ineffectual attempts to relieve the Nonconformists as well as the Papists. Proposals for a '*Comprehension*' of the Presbyterians, and for a '*Toleration*,' of the Independents, were set on foot by bp. *Wilkins*, and Chief Justice *Hale*, and a Bill prepared for the sanction of the Legislature. The House of Commons, however, would not suffer it to be brought in, and to stem the current they saw running in that direction, they renewed the '*Conventicle Act*,' which was now expiring, and added severer clauses for the suppression of all meetings for religious worship other than in conformity with the Liturgy. (22 *Car. II.* c. 11. 1670). CHARLES, and his Parliament, did not long after this keep in concord. Surrounded by a licentious Romish court, and profligate favourites, and influenced by a French alliance, he began to aim at arbitrary power. The *Duke of York*, the King's brother, had openly professed Romanism; and the King now (1672), under the evil advice of his corrupt Ministers, known from

574. What was the object of the second Conventicle Act? What declaration issued by the King was favourable to the dissenters? What was the conduct of the

the initials of their several names under the appellation of the '*Cabal*,'* and who are thought to have been in the pay of France, issued a '*Declaration of Indulgence*,' suspending all the penal laws against every sort of Nonconformist, or Recusants, and granting general toleration, and liberty of conscience. After the lapse of twelve months, Parliament re-assembled (1673), the House of Commons proceeded immediately to pronounce this measure illegal, and a violation of the Constitution, and refused to pass any money bill until the King retracted his '*Declaration of Indulgence*.' The necessities of Charles compelled him to yield; and the Commons seeing the advance of Popery, followed up their advantage by passing the '*Test Act*,' (25 Car. II. c. 2.), by which all officers civil and military, were required to take the oaths of Allegiance and Supremacy, and to receive the Lord's Supper according to the rites of the Church of England, and make a declaration against transubstantiation, before they could be admitted. Another futile attempt was subsequently made at the '*Comprehension*' of the Nonconformists (1674): and through the Lord Treasurer, *Danby* (Osborn), a bill was passed for the better observance of the *Lord's Day* (29 Car. II. c. 7. 1676.); and another, repealing the Act '*De Hæretico Comburendo*' (by 29 Car. II. c. 9.): besides which, he affected a matrimonial alliance between *Mary*, the daughter of the Duke of York, and *William*, Prince of Orange, notwithstanding the opposition of the Duke. Matters continued thus for some time, at length the pious, and most charitable, *Archbishop Sheldon* died (1677), and was succeeded in the Primacy by *William Sancroft*.

CHARLES II.
Clement X.
Sheldon.

A. D. 1678—1685.

575. *Titus Oates*.—A series of plots, Protestant and Popish, now began to disturb the nation: one was discovered this year (1678), having for its object, it is said, the restoration of Popery. It is still a question

Commons? What was the object of the '*Test Act*?' When was *Sancroft* made Archbishop? 575. What was the *Titus Oates* plot? How did it end? What was the consequence to the Roman Catholics? What happened to the Presbyterian party?

* Sir Thomas Clifford, Lord Ashley, (afterwards the Earl of Shaftesbury) the Duke of Buckingham, Lord Arlington, and Lord Lauderdale.

whether the plot was real or fictitious: it is generally, however, thought to have been a scheme of Lord Shaftesbury to regain his influence over the King.

CHARLES II.
Innocent XI.
Sancroft.

One *Titus Oates*, falsely representing himself to be a Roman Catholic, joined the society of the Jesuits; after which he declared himself a Protestant, and in conjunction with a *Dr. Tonge* accused several Catholic lords and others of plotting the overthrow of the Protestant faith. Such was the credulity of the times, that many were brought to the scaffold, and he himself rewarded with a handsome pension, and a residence in Whitehall. On the accession of *James II.*, however, he was indicted for perjury, and sentenced to stand five times a year in the pillory during his life, and to be publicly whipped. But in the reign of *William III.* *Oates* obtained his liberty, and a pension of £400. a year. He at last died, in 1705. In consequence of this proceeding, the Roman Catholics were forbidden to go five miles from their houses without a license; and an Act was passed denouncing the Romish tenets, and excluding them from sitting in Parliament, (30 *Car. II.* st. 2. c. 1.). A proviso was however obtained for the Duke of York, yet he was eventually forced to quit the kingdom. Shaftesbury succeeded now in supplanting the Earl of Danby, who was impeached: and eyes were turned to the King's natural son, the Duke of Monmouth, 1679. At the same period was passed the celebrated '*Habeas Corpus Act*,' securing the subject against arbitrary imprisonment (31 *Car. II.* c. 2.). To throw, however, equal odium on the Presbyterian party, the Papists invented a counter plot charging them with conspiring the King's death; but the evidence of one *Dangerfield* exposed the attempt, and made the popular feeling more bitter against them than before.

576. **Bill of Exclusion.**—The Commons endeavoured to pass a Bill of Exclusion against the *Duke of York*, whose open profession of Papacy led them to dread his succession to the throne; but it was set aside by a dissolution of Parliament. The people were anxious for the meeting of Parliament again to secure the succession; the King and his party as anxiously dreaded it, and so continually postponed it. The promoters of each cause

— 576. What bill was attempted to be passed against the Duke of York? Why? When did Charles II. die? Who succeeded him?

now gave birth to the two political parties called *Whig* and *Tory*. The *Whigs* (which is a Scotch term) were for innovations, and reforms, the popular party, and low Churchmen, low in their notions of the spirituality of the Church; their divines were latitudinarians, and their party republican. The *Tories* (an Irish term) were Conservatives, and for advancing the royal prerogative above the law: they were High-Churchmen, and maintained *passive obedience* and *non-resistance*. Parliament at last met, and the 'Bill of Exclusion' was again brought into the Commons by Lord Russell, and passed; but it was thrown out in the Lords by the stronger advocacy for *hereditary* monarchy. Soon after, the Duke of York was recalled, and taken into the King's Councils, and directed the affairs of government without a Parliament, and with the most arbitrary power. This conduct gave birth to plottings, and resistance; the most noted of which was the *Rye-house* plot for the assassination of the King, in which Lord Russell was falsely accused of being implicated, and sentenced to death. At length *Charles II.* suddenly died of apoplexy, and was succeeded by his brother the Duke of York, as *James II.* *Feb.* 6th, 1685, aged 55; and in the 25th year of his *Restoration*.

CHARLES II.
Innocent XI.
Sancroft.

*Summary of the Reign of Charles II.—25 years,
from A. D. 1660. to A. D. 1685.*

577. CHARLES II. commenced his reign with the re-establishment of Episcopacy; and shortly after, a fruitless attempt was made at reconciling religious differences by holding the *Savoy Conference*, 1661; when a few alterations were made in the Liturgy. *An Act of Uniformity* was then passed (1662) requiring consent to the 'Book of Common Prayer' thus reviewed; which was followed by the '*Corporation Act*,' requiring all officers of Corporations to take the oaths of Allegiance and Supremacy, and to receive the Lord's Supper. Numbers of Nonconformists were in consequence rejected. Episcopacy was also restored to *Scotland*, when *Dr Sharp*, previously a staunch Presbyterian, abandoned that cause for the Archbishopric of St Andrew's. This treacherous proceeding, coupled with his arbitrary conduct and cruelty, led to his assassination a few years after (in 1679)

The 'Conventicle,' and 'Five Mile,' Acts were next passed for the suppression of Sectarianism (1664-5); and the Convocation gave up their privileges of self taxation. The *Plague* committed great ravages in the metropolis (1665); which was however stayed by the *Great Fire* of London (1666), erroneously ascribed to the Papists. *Lord Clarendon* incurring the Royal displeasure in not seconding the extravagance and licentiousness of the Court was banished (1667). Many seditious plots followed, particularly on the Duke of York publicly declaring himself a Papist. (1671). The advance of Popery called forth the '*Test Act*' (1673), and gave birth to the *Titus Oates Plot*. (1678). CHARLES continued to struggle for arbitrary power, and an attempt was made by the House of Commons to pass a '*Bill of Exclusion*,' to shut out the Duke of York from the succession; it was however rejected by the Lords. The Duke of York was now recalled, and the King governed without a Parliament. The *Rye-house* plot followed (1683); and at length CHARLES II. died, and according to the Papists, and the affirmation of his successor, he died a Roman Catholic.

CHARLES II.
Innocent IX.
Sanicroft.

James II.—A. D. 1685—1686.

578. *James II.* commenced his reign with the promise of 'supporting the government in Church and State as by law established;' he, however, held to the Roman faith and worship himself, and discharged from prison all recusants, whether Papists or Dissenters, who had not taken the oaths of allegiance, and supremacy, Parliament having voted the King an immense revenue, in answer to an address JAMES issued a Proclamation enforcing all the severities against the Nonconformists. The *Duke of Monmouth* now landed in England from Holland, and called on the Nonconformist body to aid his pretensions to the throne; the *Duke of Argyle* made a similar invasion of Scotland in behalf of the Presbyterians. They were both defeated, taken, and beheaded. The King began to show great favour to the Popish party; and in order to get them into the civil and military offices of trust, he determined to procure the repeal of the '*Tests*.' Conversion to Popery had greatly multiplied in England,

578. How did James II. commence his reign? What prohibition was enforced against the clergy? What commission did he establish?

as well as on the Continent, where the *Edict of Nantes*, so favourable to the Protestant cause, was now revoked through the arguments of *Bossuet*, bp. of Meaux: this event brought numerous Protestants over to this country, and stirred up the vigilance of the English nation. JAMES now called on Parliament to bring in a bill to get rid of the 'Tests,' so as to allow the Romanists the free exercise of their religion. After long debating, the House not appearing disposed to comply, the King dissolved the Parliament, and determined to proceed in future without one. JAMES immediately suspended the 'Tests' by virtue of his prerogative (1686). The Bishops took alarm at this step, and urged their clergy to warn the people, and to preach against the doctrines of the Romish Church: upon this the King, published a 'Declaration' prohibiting the Clergy from preaching on the controverted points of religion: and thus originated an irreconcilable rupture between the King, and the Church of England. JAMES now made overtures to the Nonconformists, and proclaimed a universal and unrestricted toleration, thus hoping to introduce the practice of Popery. By the advice of the cruel and infamous *Jefferies*, the Lord Chancellor, he also set up a new Court of *Ecclesiastical Commission* to complete the humiliation of the Clergy, granting to it full authority to decide on all Ecclesiastical matters without the restraint of Laws, canon, civil, or municipal. The Commissioners appointed were three divines, the Archbishop of Canterbury (*Sancroft*), the bishop of Durham (*Crewe*), and the bishop of Rochester (*Sprat*); and three lay-men, the Lord Chancellor (*Jefferies*), the Lord Treasurer (the Earl of Rochester, *Hyde*), and the Chief Justice of the King's Bench (*Herbert*); all tools of the King, except the Archbishop, who refused to sanction the legality of the Commission. Its first act was to suspend the bishop of London (*Compton*) from the exercise of his functions during the King's pleasure, because he had not proceeded against *Dr. Sharp*, rector of St Giles, who had offended the Court party by some reflections in one of his sermons. JAMES had now joined the Jesuits, and he determined to fill the vacant sees with disguised Papists. *Cartwright* was put into the see of Chester on the death of Pearson, and *Samuel Parker* succeeded Fell in the see of Oxford; *Parker* was a well known controversialist; very violent and bitter against the Nonconformists, in which he was opposed by *Andrew Marvel*. The Archbishopric of York was kept open for

JAMES II.
Innocent XI.
Sancroft.

the jesuit, *Father Petre*, the King's confessor. These proceedings were followed by the issue of a 'Declaration for a general liberty of conscience,' first published in Scotland; and then in England in the following April.

JAMES II.
Innocent XI.
Sanacroft.

A. D. 1687.

579. **The Universities.**—The King next endeavoured to impose Roman Catholics upon the two Universities. CAMBRIDGE, however, refused to admit a Benedictine monk, named *Allan Francis*, to his degree upon the Royal Mandate unless he took the usual oaths. JAMES issued the Declaration allowing '*liberty of Conscience*' to all his subjects, dispensing with the penal laws and tests, and with the Oaths of Allegiance, and Supremacy required on admission into civil and military offices (*April 4*). The affair of CAMBRIDGE was now brought before the Court of *Ecclesiastical Commission*, and sentence of deprivation was passed against the Vice-Chancellor (*Dr. Pechell*) for refusing the King's mandate. In Oxford, likewise, the King's nominee (*Anthony Farmer*, a papist) to the presidency of Magdalen College was rejected, and *Dr. Hough* chosen in his stead; consequently sentence of expulsion was declared against *Dr. Aldworth* the vice-president, *Dr. Fairfax*, and the remaining fellows, by the Ecclesiastical Commission; and *Samuel Parker*, Bp. of Oxford, was made president, but dying a few months after, his place was supplied by a Roman Catholic Bishop (*Dr. Giffard*). During these proceedings, JAMES carried on a secret correspondence with Rome, with the view of bringing the kingdom under the subjection of the Pope; and to advance the measure, *Cardinal Dada* arrived in England as Papal Nuncio. The King also endeavoured to convert his daughter, the Princess of Orange, and her husband, to the Roman faith.

A. D. 1688—1689.

580. **Bishops sent to the Tower.**—King James now re-issued his '*Declaration of Liberty of Conscience*,' with additions more objectionable; and required it to be read in all Churches during divine service, and that the bishops

579. How did James II. treat the Universities? How did he court the dissenters? What did he to Oxford University? 580. What remonstrance did the bishops make to James II.? What happened to them in consequence?

should see to its distribution throughout their respective dioceses. The Archbishop of Canterbury (*Sancroft*), the bishops of St Asaph (*Lloyd*), Ely (*Turner*), Chichester (*Lake*), Bath and Wells (*Kenn*), Bristol (*Trelawney*), and Peterborough (*White*), signed a Petition of remonstrance to the King, asking him to dispense with their executing this order, as they could not in conscience assent to it: the petition was approved by the bps. of London, Norwich, Gloucester, Salisbury, Winchester, Exeter, and by Tillotson, Stillingfleet, Patrick, Grove, Tennison, and Sherlock; twelve other prelates, and the majority of the clergy refused to read the 'Declaration.' The remaining prelates leagued with the Court; viz. Cartwright, Barlow, Watson, Warner, Crewe, and Sprat. York, and Oxford were vacant. Immediately upon this, the subscribing prelates were summoned before the Privy Council, and then committed to the Tower on a charge of misdemeanour: they were soon after tried in Westminster Hall, and acquitted, amidst shouts of applause from the people, and acclamations from the soldiers. During this period, to the surprise of the nation, the Queen gave birth to a Prince.

JAMES II.
Innocent XI.
Sancroft.

581. **James abdicates.** — JAMES directly dismissed two of the Judges, and determined to try the bishops before the Ecclesiastical Commission: this Court saw the danger of such a step, and instead sent injunctions to the inferior clergy to read the Declaration as ordered; they however refused; and the bp. of Rochester withdrawing from the Ecclesiastical Commission, that Court was broken up. The King persevered in his vindictive and violent measures, and as it was evident he meant to subvert the Constitution, there was a general desire to depose him. He now saw his error; and attempted to retrace his steps, but it was too late: WILLIAM, *Prince of Orange*, son-in-law of the King, at the invitation of many of the nobility, invaded England; he landed at Torbay, *Nor.* 7, and proceeded to London: a wide-spread *Revolution* seconded his efforts; and he, and the *Princess of Orange*, were placed on the throne by the consent of Parliament, *Feb.* 13th, 1689. *James II.* having abdicated it by his flight to France on *Dec.* 23rd, 1688. This event is known as 'THE REVOLUTION.'

581. What did these arbitrary proceedings of James II. lead to? What was the end of the 'Revolution?'

*Summary of the reign of James II.—4 years,
from A. D. 1685 to A. D. 1689.*

582. King JAMES, immediately after his accession, pressed the severities against the Nonconformists: but his secret determination to advance the Roman Catholic religion till it should become the religion of the state, prompted him to measures which ultimately brought him to ruin. He began with calling upon Parliament to repeal the '*Tests*;' so that the way might be opened for the admission of Papists into office: but their delay in this measure urged the King to dissolve the Parliament, and get rid of the '*Tests*' himself by his prerogative. JAMES issued a '*Declaration*' allowing full liberty of conscience, and to strengthen this unconstitutional proceeding, made overtures to the Nonconformists. The Clergy, seeing the object, immediately began to preach against the errors of Popery. The King met this attempt of the Clergy by forbidding all preaching on points of controversy, and by establishing a Court of *Ecclesiastical Commission*, for the trial of all causes Ecclesiastical: he also put Papists into the vacant bishoprics, and thrust them also upon the Universities of Cambridge, and Oxford (1687). The '*Declaration*' was re-issued in the following year, and commanded to be read in Churches during Divine Service. Seven of the prelates drew up a remonstrance to the King, for which they were sent to the Tower; but when tried, they were acquitted, which led the King to adopt more violent measures. These, with his refusal to call a Parliament, and other arbitrary proceedings, by assuming a dispensing power over the laws, led to the invitation of *William*, Prince of Orange, the son-in-law of the King, who came over to England, and was received with so much satisfaction, that James finding himself abandoned by every friend, abdicated his throne. 1688.

JAMES II.
Innocent XI.
Sanicroft.

William and Mary.—A. D. 1689.

Pope; Alexander VIII. A. D. 1689—1691.

583. After WILLIAM and MARY were settled on the throne, Parliament proceeded to make the necessary alterations in the Oaths of Allegiance, and Supremacy. (1 *W. & M. c. S.*). Several of the bishops, however, and other members of

WILLIAM
and MARY.

582. Give a summary of the reign of James II. 583.
What gave rise to the Non-jurors? Who were they?

both Houses, refused to take the new oath from the conscientious scruple of having sworn fidelity to *James II.*; whence they acquired the name of **Non-jurors**. Among these were the Archbishop (*Sancroft*), and eight bishops, viz.:

WILLIAM
and MARY.
Alexander VIII.
Sancroft.

Turner (Ely), *Lloyd* (Norwich),
Lake (Chichester), *Thomas* (Worcester),
Kenn (Bath and Wells), and
White (Peterborough), *Frampton* (Gloucester).

About four hundred of the clergy followed their example. These were all ejected from their Sees, and deprived of their benefices. *Cartwright* retired with JAMES II. to France. Another Act was also passed for the removal of Papists from London, and its neighbourhood (1 *W. & M.* c. 9.); and disarming them (1 *W. & M.* c. 15.). WILLIAM was a Calvinist, and had entertained objections to the surplice, to the cross in Baptism, and to kneeling at the Lord's Supper: and he brought in his suite his chaplain, *Gilbert Burnet*,* a native of Edinburgh, a moderate Episcopalian; who, from his strong party views, and mingling in the political intrigues of his day, had been compelled on the accession of *James II.* to seek peace on the continent, where he ultimately obtained an introduction to the court of the Prince of Orange. The first step of William was to raise *Burnet* to the bishopric of Salisbury. 1689. A Commission was issued to ten bishops, and as many other divines to make such alterations in the *Liturgy*, Canons, &c., as might conciliate the Dissenters, and conduce to unity. The matter, however, came to nothing, and has never been attempted since. The '*Toleration Act*,' however, was passed in this year, by which all Protestant Dissenters had full liberty as to religious worship, provided they took the oaths of government, and subscribed to the doctrinal articles of the Church, and paid the tithes, and other Church dues (1 *W. & M.* c. 18.) By another Act the *Presentations of Benefices* belonging to Papists were vested in the two Universities (1 *W. & M.* c. 26.).

584. **Bill of Rights.** — The most important measure at this crisis was the celebrated '*Bill of Rights*' (1 *W. & M.* sess. 2. c. 2.), re-establishing the liberties of the

What happened to them? What was the nature of the '*Toleration Act*?' 584. What was the '*Bill of Rights*?'

* The Author of the "History of the Reformation," "Exposition of the Thirty-nine Articles," "Pastoral Care," and other works.

English people, and the ancient laws and statutes of England, and declaring the conditions on which WILLIAM and MARY accepted the crown: viz. that (1) the pretended power of suspending laws is illegal; (2) and so is the dispensing with laws; (3) the Court of Ecclesiastical Commission is illegal; (4) and so the levying of money without the consent of Parliament; (5) it is the right of the subject to petition the King; (6) to keep a standing army in the time of peace without the consent of Parliament is illegal; (7) Protestant subjects may have arms for their defence suitable to their condition; (8) the election of Members of Parliament ought to be free; (9) the freedom of speech, and debates or proceedings in Parliament ought not to be impeached or questioned in any Court out of Parliament; (10) excessive bail ought not to be required; (11) jurors ought to be duly impanelled and returned; (12) all grants and promises of fines or forfeitures before conviction are illegal; (13) for redress of all grievances, and for amending, strengthening, and preserving the laws, Parliaments ought to be held frequently.

WILLIAM
and MARY.
Alexander VIII.
Sancroft.

A. D. 1690—1700.

Pope; *Innocent XII.*—A. D. 1691; *Clement XI.*—

A. D. 1700—1721.

585. The **Non-jurors** continued their refusal to take the new oath of Allegiance upon the principle that *James II.* possessed the divine right by hereditary succession to the obedience of his subjects; consequently, it was impossible for them with consistency to submit to a monarch crowned only by authority of Parliament; passive obedience was their doctrine in this matter, and so far as they themselves were concerned they may be esteemed as peaceable and honest men; but many of their followers soon after became implicated in all the violence of the Jacobite faction. *Episcopacy* was at this time (1690) again abolished in Scotland. *Sancroft* was succeeded in the See of Canterbury by the mild and amiable *Tillotson* (1692.). Two years after (1694) Queen MARY died, and likewise *Tillotson*, who was succeeded

585. Upon what principle did the Non-jurors act? Who succeeded *Sancroft* in the See of Canterbury? When may the Church of England be said to have been finally established?

in the Primacy by *Tennison*. In 1698, 'The Society for Promoting Christian Knowledge' was founded. The century was drawing to a close, and now the 'CHURCH OF ENGLAND' may be said to have been authoritatively, and legally settled upon that basis, from which to the present time it never since has deviated.

WILLIAM
and MARY.
Clement XI.
Tennison.

CENTURY XVIII.

WILLIAM, AND MARY, (continued.)—A. D. 1701—1702.

586. AT the beginning of this century, the '*Act of Settlement*' was passed (12 *Will. III.* c. 2.), by which the crown, after the demise of King *William*, and the Princess *Anne*, was limited to the Princess *Sophia* of Hanover, and the heirs of her body, being Protestants. This act gave strength to the famous "*Bill of Rights*" passed in the beginning of the reign (in 1689), by which the succession to the crown is settled to the exclusion of Papists. The Society for '*The Propagation of the Gospel in Foreign Parts*' was now incorporated by Royal Charter (1701): in the following year, WILLIAM III. died; *March* 8th, 1702, in the 55th year of his age; and 14th of his reign. He was succeeded by *Anne* Princess of Denmark, the only surviving child of *James II.* by his first wife *Anne Hyde*.

Anne.—A. D. 1702—1714.

587. ANNE ascended the throne with the resolution of maintaining the Protestant religion; *Anne*. the chief measure of her reign affecting religion was the establishing of a fund for the benefit of the poor clergy, since called '*Queen Anne's Bounty*.' She sent a message to the Commons desiring that her revenue of the tenths and first fruits might be settled by Act of Parliament, for augmenting the maintenance of the poor clergy; which was accordingly done, (2 & 3 *Ann.* c. 11.) *Feb.* 7. 1704.

586. What was the '*Act of Settlement*?' the '*Bill of Rights*?' Who succeeded William III? 587. What was the chief measure of Anne's reign affecting religion? What is meant by Queen Anne's Bounty? To what use is

The income thus derived was £17,000 a year, which has since been greatly increased by an annual grant of £100,000 from Parliament, and by the benefactions of private individuals. It was in this reign also that the *Union of England and Scotland* was legally established under the title of the Kingdom of *Great Britain*, May 1st, 1707. (5 *Ann.* c. 8.). Proposals were made in 1711, for the erection of fifty new Churches in London, and its vicinity, under the direction of *Sir Christopher Wren*, the architect, who sent in to the House of Commons an estimate of the entire expense. In the address to the Queen from Parliament, it was stated that such want of churches had contributed to the increase of schism, and irreligion. An Act was passed for this purpose. (10 *Ann.* c. 12.). Other Acts were also passed to prevent the growth of schism. (12. *Ann.* st. 2. c. 7. c. 14.). At length ANNE died from dropsy, *August* 1st, 1714, aged 50, and in the 13th of her reign. She was succeeded by *George*, Duke of Brunswick, and *Elector of Hanover*.

ANNE.
Clement XI.
Tennison.

George I.—A. D. 1714—1727.

Pope: *Innocent XIII.* A. D. 1721; *Benedict XIII.*

A. D. 1724—1730.

583. *GEORGE I.* in his new Parliament declared his determination to make the established constitution in Church and State the rule of his government. The affirmation of Quakers was now allowed instead of oaths. (1 *Geo. I.* st. 2. c. 6.). At the close of the following year Archbishop *Tennison* died, and was succeeded in the see of Canterbury by *William Wake*, bishop of Lincoln, *Dec.* 17. 1715. Not long after, *Dr. Hoadley* was created Bishop of Bangor. He was soon engaged in controversy with the lower House of Convocation, who accused him of having publicly denied in a Sermon on *John* xviii. 36. the divine institution of Episcopacy; after several very violent meetings upon the subject, the Convocation was at length prorogued by a special order from Court, and has never been suffered to

GEORGE I.

it applied? When was the Union of England and Scotland effected? What number of Churches was it proposed to erect in Anne's reign? Who was the Architect? When did Anne die? Who succeeded her? 588. Who succeeded Archbishop *Tennison*? What was the controversy with the bishop of Bangor? What befel the

resume its functions; this is known as the 'Bangorian Controversy.' The Convocation was reduced to a mere form, but with every new Parliament the *Convocation* of each province still assembles in obedience to the King's writ. The Bishops constitute the *Upper House*: the Deans, Archdeacons, proctors of the Chapters, and the two proctors for the clergy from each diocese compose the *Lower House*. After Divine Service and a Latin Sermon at the Cathedral, the members retire to the Chapter room, where the names are called over, and the *Convocation* formally opened by the Archbishop. The *Lower House* retire to elect their *Prolocutor*, who at the next Session is presented to the Archbishop for approval. An Address to the crown is then voted: and the *Convocation* is prorogued, and does not meet again during the continuance of Parliament. The Acts against *occasional conformity* were repealed (by 5 *Geo. I. c. 4.*), and certain clauses in the Test and Corporation Acts were attempted to be included in the bill, but they were thrown out, *Dec. 13, 1718.* *Atterbury*, bp. of Rochester, a most able, and eloquent divine, and a strong advocate of extreme high-Church-principles had become obnoxious to the King, and was charged with holding correspondence with the Pretender: he was brought to trial in the house of Peers, found guilty, deprived of his bishopric, and banished. 1723. After a reign of nearly 13 years, GEORGE I. died, while on a visit to Germany, *June 10th, 1727*, aged 68 years. He was succeeded by his son, *George II.*

GEORGE I.
Clement XI.
Wake.

George II.—A. D. 1727—1760.

Popes: *Clement XII.* A. D. 1730; *Benedict XIV.* A. D. 1740;
Clement XIII. A. D. 1758—1769.

589. *Methodists.*—Among the events of this reign connected with religious matters was principally the rise of *Methodism*, which branched out into two denominations of sectaries under their respective leaders *John*, and *Charles Wesley*, and *George Whitfield*, who were regularly ordained priests of the Established Church; the former adopted the Arminian; the latter, the Calvinistic dogmas of Theology; the ground of

Convocation? What Acts were repealed in the reign of George I? Who succeeded him? 589. What events connected with religion occurred in the reign of George II? When did Methodism arise?

separation from each other being the doctrine of absolute predestination. The design of both was to engraft on the parent establishment a stricter and more spiritual discipline. *Wesley* maintained that through the merits of Christ his sins were forgiven, and he was reconciled to the favour of God, and that this blessing is the 'gift of God, *instantaneously*, and *sensibly* conveyed.' Their new teaching began in 1731; and the first *Methodist* Society was established in 1739. The Church pulpits being denied him, *Wesley* preached in the open air, and authorized lay preaching.

GEORGE II.
Clement XII.
Wake.

590. **Jansenists.** — *France* was much disturbed at this period by the continual controversial disputes between the *Jansenists*, and the *Jesuits*. The *Jansenists* were the followers of the opinions of *Jansenius*, a doctor of Divinity of the University of Louvain, and bishop of Ypres in *France*. He advanced certain opinions upon grace and predestination, founded on the sentiments of *Augustine*, in opposition to those entertained by the *Jesuits*, in support of which he wrote a treatise on grace, entitled '*Augustinus*,' which was published in 1640. The opinions had their beginning about 1567.—The *Jesuits* in reply accused *Jansen* of holding dangerous and heretical opinions and procured a bull from Pope Urban VIII. in condemnation of them in 1642. A long and heated controversy followed, till at length Pope *Clement* XI. in 1705. issued his celebrated bull, called '*Unigenitus*' from its first word, in order to put an end to their doctrines; this, however, was not sufficient, they continued to distract men's minds, and inflame their passions till the day of the French Revolution.

591. The See of Canterbury became vacant at this period by the death of Archbishop *Wake*, who was succeeded by *John Potter* (1737). The latter held the Primacy ten years, when his death (1747) caused it to be bestowed upon *Thomas Herring*. In 1749, the *Hutchinsonian* philosophy, rejecting Newton's doctrine of gravitation, and maintaining the existence of a plenum on the authority of the Old Testament, which *Hutchinson* affirmed contained a complete system of natural philosophy as well as of religion, excited great controversy.

590. What was the Jansenist Controversy? Who was Jansen? 591. Who held the See of Canterbury during the reign of George II.? What was the Hutchinsonian controversy? When did George the II. die? who succeeded him?

An Act of Parliament passed at this period for the encouragement of Moravians, acknowledging them to be a Protestant Episcopal Church. (22 *Geo.* II. c. 30.) 1749. The reformation of the *Calendar*, effected by *Gregory XIII.*, was now legally introduced into England (25 *Geo.* II. c. 23. 1751.), and the year began on *Jan.* 1st, instead of *March* 25th, as heretofore. *Abp. Herring* died in 1757, when he was succeeded in the See of Canterbury by *Matthew Hutton*, who died in the following year, and was succeeded by *Thomas Secker*, 1758. The reign of *GEORGE II.* soon after terminated by sudden death from a rupture of the heart, October 25, 1760, aged 77 years, and in the 34th year of his reign. He was succeeded by his grandson *George III.*

GEORGE II.
Benedict XIV.
Herring.

George III.—A. D. 1760—1772.

Pope : *Pius VI.* A. D. 1775—1799.

592. At the beginning of the reign of *George III.* there was much avowed scepticism among public characters, and public writers. *Dr. Johnson*, and his satellites of rhetoricians, grammarians, and essayists, were piously disposed ; but *Hume*, *Gibbon*, and other philosophical writers were known infidels. The higher classes, however, were more exemplary in their religious profession than in former years, and the faith of their inferiors was cherished by Missionary societies, Bible and Tract societies, and others, of a like character. On the death of Archbishop *Secker*, the See of Canterbury fell to *Frederick Cornwallis* (1768). A petition was sent to Parliament in 1772, from several of the clergy and professional men against subscription to the XXXIX *Articles* ; a warm debate followed, but nothing resulted from it.

A. D. 1776—1788.

593. One of the most important events of this reign was the declaration of *Independence* made by *America*, in which they abjured their allegiance to the crown of Britain, July 4, 1776. A long and expensive war followed, when at last the *American Independence* was acknowledged by England (in 1782). The severe enactments against

592. What was the state of religion at the beginning of the reign of *George III.*? 593. When was the *American independence* declared? What mitigation did the Roman Catholics, and Dissenters receive?

the Roman Catholics passed in the reign of William III. were considerably mitigated by a new bill (18 *Geo. III.* c. 60. May 28, 1778): this measure led to the riots headed by *Lord George Gordon*. The Dissenting ministers were allowed to subscribe a declaration of Protestant faith, instead of the XXXIX Articles required by the '*Toleration Act*.' (19 *Geo. III.* c. 41. A. D. 1779). The death of Archbishop *Cornwallis* now (1783) caused the appointment of *John Moore* to the See of Canterbury. In 1787 an attempt was made in Parliament to repeal the Test and Corporation Acts, but the measure was lost by a majority of 78.

GEORGE III.
PIUS VI.
Cornwallis.

A. D. 1788—1800.

Pope: *Pius VII.* A. D. 1799—1823.

594. **Swedenborgians.**—The followers of one *Emmanuel Swedenborg*, a Swedish nobleman who died in 1772, were conspicuous at this period. They conceived themselves to be the '*Church of the New Jerusalem*,' spoken of in Revelations; and imagined that they were gifted with peculiar insight into spiritual things. The *Swedenborgians* fancy they can see mentally, and hold conversation with spirits. They interpret Scripture by a system of correspondences, supposing it to have three distinct senses, accommodated respectively to particular classes both of men and angels. They date the last judgment of the spiritual world, and the second advent of Christ from the year 1757.

595. As the century draws to a close the attention of the historian is chiefly directed to the state of the Continent, induced by the progress of the **French Revolution**, which commenced about 1787. It advanced to a most frightful state of anarchy and bloodshed under *Robespierre*, and the Terrorists, when at length *BUONAPARTE* appeared upon the stage, and became *First Consul* of France in 1799. Our own energies were directed at this period to the quelling of the *Rebellion* in Ireland, which was excited by the disaffected Roman Catholics (in 1798); it ended however, in their complete discomfiture, and in

594. What were the doctrines of the Swedenborgians?
595. When did the French Revolution occur? when was the Irish Rebellion? when was Ireland united to Great Britain?

the *Union* of the Established Churches, and legislature of the two countries under the title of the **United Kingdom of Great Britain and Ireland**. The Act of Union took effect on January 1, 1801. In the last year of this century (1800) the '**Church Missionary Society**' was established.

GEORGE III.
Pius VII.
Moore.

CENTURY XIX.

GEORGE III. (*continued*)—A. D. 1801—1805.

596. A BILL was introduced into Parliament in the first year of this century (41 *Geo. III.* c. 63.) declaring persons in *Holy Orders disqualified to sit in Parliament*: this originated in a clergyman (Rev. J. H. Tooke) having been returned a member for Old Sarum. In the following year (1802) '**The Concordat**' was imposed on France; by which the free exercise of the Roman Catholic religion was allowed; a new division of the French dioceses to be made; the bishops to be nominated by the First Consul, and to take an oath of fidelity to the Republic; the bishops to appoint the curés, but under the confirmation of the government; and Roman Catholics were permitted to make endowments to churches. In 1804, *Buonaparte* was crowned Emperor of France by the Pope (*Pius VII.*). In this year the '**British and Foreign Bible Society**' was founded (1804). On the death of Archbishop *Moore*, *Dr. C. Manners Sutton* (bishop of Norwich) was appointed to the See of Canterbury, February 23, 1805. An Act of Parliament was passed about this period (44 *Geo. III.* c. 43.) to prohibit the admission of any person to *Deacon's* orders before he attains the age of 23 years; or to *Priest's* orders before he is 24 years of age.

596. From what state position are Clergymen disqualified? what was the '**Concordat**' imposed on France in 1802? who succeeded Archbishop *Moore* in the Primacy? what law was passed declaring the age for admission to Holy Orders?

A. D. 1811—1813.

597. The increased indisposition of the King led to the appointment of 'The Regency' in this year under the Prince of Wales (1812). At the same period, the 'National Society' for the Education of the Poor in the principles of the established Church was instituted under the auspices of the Regent (Nov. 11.). As time advanced, continued attempts were made in Parliament to introduce measures of relief for the Roman Catholics, and Dissenters, but they were as often rejected; the feeling of amelioration, however, was evidently increasing. The Dissenters, indeed, procured the passing of a bill for protecting their religious worship. (52 *Geo. III.* c. 155.)

GEORGE III.
PIUS VII.
Sutton.

A. D. 1814.

598. The notorious *Johanna Southcott*, an ignorant female fanatic, who assumed the air of a prophetess, and obtained a vast number of converts, now died. (*Dec. 27, 1814.*) She described herself as the woman spoken of in the Revelation, and put forth a mass of scribbling, which she dignified as prophetic inspirations, while she carried on a lucrative trade in seals, which were to be passports to eternal salvation. At length, she was attacked with disease that had the outward appearance of pregnancy, when she boldly announced that she was destined to be the mother of the promised *Shiloh*: so deluded were her followers that they made the most splendid and expensive preparations for the reception of the miraculous babe. Death, however, put an end to her deceptions, and exposed her delusion.

A. D. 1815—1850.

599. Now came the overthrow of *Napoleon Buonaparte*, by the battle of *Waterloo*, and the restoration of *Louis XVIII.* A. D. 1815. The former was banished to *St Helena*. *Calcutta* was this year raised into a colonial bishopric. In 1818, Parliament granted a million of

597. When was the Regency appointed? What measures were introduced for the relief of the Roman Catholics, and Dissenters? 598. What is recorded of *Johanna Southcott*? 599. When was the overthrow of *Buonaparte*? When did *George III.* die? who succeeded him?

money for the building of additional Churches. (58 *Geo. III.* c. 45.) ‘*The Church Building Society*’ was at this time established. At length, **GEORGE III.** died *Jan.* 29, 1820, in the 82nd year of his age, and 60th of his reign: and was succeeded by his son, *George IV.*

GEORGE III.
Pius VII.
Sutton.

George IV.—A. D. 1820—1826.

Pope; *Leo XII.* A. D. 1823—1829.

600. The principal occurrence of the reign of *George IV.*th, affecting religion was the rise of the **Irvingites**, (1826), followers of a Scottish minister, *Edward Irving*. He had been expelled from the Presbyterian connection of Annan, on account of his novel doctrines, bearing especially upon the Millenium, and the immediate advent of our blessed Lord: as precursors of this event, his followers pretended to miraculous gifts of tongues, of prophecy, of healing, and of raising the dead; though he himself never advanced the more miraculous pretensions. He entertained however, very strange ideas of a hierarchy of Angels, Apostles, &c.; and even went so far as to consider the nature of our Blessed Lord capable of sin. He is said to have confessed to a delusion in his more extravagant opinions: he died in 1834.

A. D. 1828—1830.

Pope; *Pius VIII.* A. D. 1829—1831.

601. The ‘*Test, and Corporation Acts*’ were at length repealed by the legislature, and a declaration in lieu of the oaths was to be used in future (by 9 *Geo. IV.* c. 17.). The Archbishop of Canterbury (*Sutton*) died in this year (*July* 21), and was succeeded by *Dr. William Howley*, bishop of London. In the same year, the **University of London** was opened (*Oct.* 1.). The last measure of importance in this reign was the passing of the ‘**Roman Catholic Emancipation**’ bill (in *April*, 1829); by which the Roman Catholics were eligible to seats in Parliament,

600. Who, and what were the Irvingites? 601. When were the Test and Corporation Acts repealed? Who succeeded Archbishop Sutton? when? When was the University of London opened? When was the Roman Catholic Emancipation Bill passed? When did George IV. die? Who succeeded him?

to voting at elections, and generally to enjoy all civil franchises, and offices, without religious tests, further than to repudiate foreign interference, and not attempt to weaken or disturb the Protestant establishment. (10 *Geo. IV. c. 7.*). On the 26th of June, 1830, **GEORGE IVth** died, aged 68 years, after reigning 10 years, and was succeeded by his brother, *William IV.*

GEORGE IV.
Pius VIII.
Howley.

William IV.—A. D. 1830—1837.

Pope; *Gregory XVI.* A. D. 1831—1846.

602. In the reign of *William IV.*, **WILLIAM IV.** the most important occurrence was the passing of the **Reform Bill** (2 *Will. IV. c. 45.*), in 1832. In the following year, by another Act (3 & 4 *Will. IV. c. 37.*), the number of *Irish Bishops* was reduced from twenty to twelve by the union of their Sees, in order to make a better application of their incomes. In 1836, an Act was passed for the *Reform of the Established Church* (6 & 7 *Will. IV. c. 77.*), by which an **Ecclesiastical Commission** was appointed for a new distribution of episcopal dioceses, and incomes. Under this statute the bishopric of *Bristol* was to be united to that of *Gloucester*, and that of *St Asaph* to that of *Bangor* (since separated); and that of *Sodor and Man* to that of *Chester* (not effected); and two new bishoprics were to be erected, one at *Manchester*, and the other at *Ripon*. The income of the Archbishop of *Canterbury* was to be reduced to £15,000; and that of the Archbishop of *York* to £10,000; of the bishop of *London* to £10,000; *Durham* to £8,000; *Winchester* to £7,000; *Ely* to £5,500; *St Asaph and Bangor* to £5,200; *Worcester* to £5,000; and the rest, varying from £4,000 to £5,000. Moreover, no ecclesiastical dignity or benefice was to be granted in future to any bishop to be held *in commendam*. In 1836, 'The Church Pastoral Aid Society' was established. **WILLIAM IVth** died, *June 20th*, 1837, aged 73 years, and at the close of the 7th year of his reign. He was succeeded by his niece, Her present Majesty, *Victoria*.

602. When was the Reform Bill passed? What was the Reform measure of the established Church? When did *William IV.* die? Who succeeded him?

Victoria.—A. D. 1837.

603. During this reign an Act passed the legislature to abridge the holding of Benefices in plurality, and to make better provision for the residence of the clergy; (1 & 2 *Vic.* c. 106.). And the whole or parts of a series of statutes from 54 *Hen.* III. to 33 *Geo.* III. imposing penalties and disabilities on account of religious opinion, and which had fallen into disuse, were now repealed (by 9 & 10 *Vic.* c. 59.) In 1847, four additional Colonial bishoprics were established, three out of the extensive diocese of Australia; *viz.* the bishopric of Newcastle (*Tyrell*), of Adelaide (*Short*), and of Melbourne (*Perry*), to be suffragan bishops to the See of Sydney (*Broughton*); and the bishopric of Cape Town (*Gray*). Shortly after, *Manchester* was erected into a bishop's See (by 10 & 11 *Vic.* c. 108.), to which the *Rev. J. P. Lee* was appointed. Not long after, by the death of the venerable Archbishop *Howley*, (*Feb.* 11, 1848), *Dr. John Bird Sumner*, bishop of Chester, was translated to the See of Canterbury. (*Feb.* 22.). In 1850, the ambition of *Dr. Wiseman*, and a few other Roman Catholic priests, led the Pope to intrench upon the Royal prerogative by establishing a Romish Hierarchy in this country, appointing *Dr. Wiseman*, *Cardinal* and *Archbishop of Westminster*: and twelve others, Bishops of territorial sees. A Bill, however, was brought in by the Government on the meeting of Parliament to resist this *Papal aggression*, and forbidding the assumption of certain Episcopal titles. (14 & 15 *Vic.* c. 60.). 1851. In the following year, *Sierra Leone* was made an Episcopal See; and in 1853, a Bishop was appointed over the new Diocese of *Natal*. In 1854, the Bishopric of Mauritius (*Ryan*) was established. In 1855, the Bishopric of Labuan (*Mc Dougall*): in 1856, the Bishopric of Kingston (*Courtenay*), and 1857, Christchurch, New Zealand (*Harper*); and also of Perth (*Hale*) in Australia: of Huron (*Cronyn*) in Canada. In 1858, the Bishoprics of Nelson (*Hobhouse*) in New Zealand; of Wellington (*Hadfield*); of Tauranga (*Williams*): in 1859, those of British Columbia (*Hills*); of St Helena (*Claughton*); and of Brisbane (*Tufnell*).

VICTORIA.
PIUS IX.
Howley.

603. What has been the progress of the Church during the reign of Victoria?

CHRONOLOGICAL TABLE

OF THE

CHIEF EVENTS IN THE HISTORY OF THE ENGLISH
CHURCH.

CÆSAR'S Invasion of
Britain B. C. 55

Century IV.

Council of Arles A. D. 314
General Council of Nice 325
Council of Sardica 347
Council of Ariminum 360
General Council of Constantinople 380

Century V.

Council of Carthage ... 412
Pelagianism in Britain 429
General Council of Ephesus 431
Arrival of the Saxons... 449
General Council of Chalcedon 451
Dubricius Archbishop of
Caerleon 487

Century VI.

ARTHUR, king 517
Gildas flourished 550
The Heptarchy..... 587
Augustine's visit 596

Century VII.

A. D.
Augustine first *Archbishop of Canterbury* 601
Archbishop *Laurentius* 604
Council of Whitby 664
Archbishop *Theodore* ... 669

Century VIII.

Bede died 735
Council of Cloveshoo ... 747

Century IX.

EGBERT king of all
England 827
ALFRED, king 871

Century X.

Archbishop *Odo* 938
Archbishop *Dunstan* ... 959

Century XI.

EDWARD the Confessor 1042
Archbishop *Stigand* ... 1054
WILLIAM the CON-
QUEROR, A. D. 1066.

A. D.
Archbishop *Lanfranc* 1070
Gregory VII. (*Hildebrand*) Pope 1073

WILLIAM II. A. D. 1087
Archbishop *Anselm* ... 1093

Century XII.

HENRY I. A. D. 1100.

STEPHEN, A. D. 1135.

Archbishop *Theobald* 1138

HENRY II. A. D. 1154.

Carmelite Order founded 1158

Archbishop *Thomas à Becket* 1162

Guelph and Ghibeline factions *ib.*

Council of Clarendon 1164

Waldenses 1174

RICHARD I. A. D. 1189.

Innocent III. Pope 1198

Albigenses 1199

Century XIII.

JOHN, A. D. 1201.

Archbishop *Langton*... 1207

Franciscan Order founded *ib.*

Magna Charta..... 1215

Dominican Order founded 1216

HENRY III. A. D. 1216.

Mendicant Orders introduced 1220

Inquisition originated 1228

Cambridge University founded 1257

EDWARD I. A. D. 1273.

Sale of Indulgences began 1274

Statute of Mortmain... 1279

Century XIV.

A. D.
EDWARD II. A. D. 1307.

Knights Templars suppressed 1311

EDWARD III. A. D. 1327.

Statute of Provisors ... 1343

Statute of Præmunire 1352

Wickliffe flourished ... 1356

RICHARD II. A. D. 1378.

Urban VI., and *Clement*

VII., rival Popes ... 1380

Archbishop *Courtney* 1382

Wickliffe died..... 1384

Statute of Præmunire 1392

HENRY IV. A. D. 1399.

Statute of Præmunire 1400

Century XV.

Burning of Heretics

Statute *ib.*

Council of Pisa 1409

Gregory XII., *Bene-*

dict XIII., and *Alex-*

ander V., rival

Popes 1410

HENRY V. A. D. 1413.

Lollard Insurrection... 1414

Archbishop *Chicheley* *ib.*

General Council of

Constance *ib.*

HENRY VI. A. D. 1422.

General Council of

Basil 1431

The 'Pragmatic Sanc-

tion' 1438

Invention of Printing 1441

Archbishop *Bouchier* 1454

Reginald Pecock flour-

ished 1457

	A. D.		A. D.
EDWARD IV. A. D. 1461.		Diet of Augsburg	1530
Wolsey born	1471	'Confession of Augsburg' presented ...	<i>ib.</i>
EDWARD V. A. D. 1483.		Cranmer introduced to Henry VIII.....	<i>ib.</i>
RICHARD III. A. D. 1483.		Cardinal Wolsey died	<i>ib.</i>
HENRY VII. A. D. 1485.		Convocation acknowledge Henry VIII.	
Archbishop Morton ...	1486	' <i>Supreme Head of the Church</i> '	1531
Century XVI.		Calvin flourished	1532
Luther flourished	1501	Convocation allowed Henry's divorce ...	1533
<i>Julius II.</i> Pope	1503	Henry VIII. married Anne Boleyn.....	<i>ib.</i>
Archbishop <i>Warham</i>	<i>ib.</i>	Archbishop <i>Cranmer</i>	1533
HENRY VIII. A. D. 1509.		Cranmer pronounced the divorce.....	<i>ib.</i>
Henry VIII. married Catharine of Arragon	<i>ib.</i>	Princess Elizabeth (afterwards Queen) born.....	<i>ib.</i>
<i>Leo X.</i> Pope	1513	Act of Succession passed	<i>ib.</i>
Richard Hunne tried	1514	Act of 'Submission of the Clergy' passed	<i>ib.</i>
The 'Concordat'	1515	Act for 'Election of Bishops' passed.....	<i>ib.</i>
Princess Mary (afterwards queen) born	<i>ib.</i>	Act for legalizing the title of 'Supreme Head of the Church'	<i>ib.</i>
Sale of Indulgences by Tetzel	1517	Act for appointing 'Suffragan Bishops'	<i>ib.</i>
Charles V. Emperor of Germany	1519	Sir Thomas Moore, and Bp. Fisher beheaded	1535
Melancthon flourished	<i>ib.</i>	Tyndale's <i>New Testament</i> circulated.....	<i>ib.</i>
Zuingli flourished.....	<i>ib.</i>	<i>Paul III.</i> Pope	<i>ib.</i>
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Henry VIII. wrote against Luther.....	<i>ib.</i>	<i>First Visitation of Monasteries</i>	<i>ib.</i>
Title of 'Defender of the Faith' conferred on Henry VIII.	<i>ib.</i>	Coverdale's Bible	<i>ib.</i>
<i>Adrian</i> Pope	1522	Marshall's Primer pub.	<i>ib.</i>
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Reformers called <i>Protestants</i>	<i>ib.</i>		
'Articles of Torgau' presented	1530		

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Reginald Pole opposed Henry VIII.....	<i>ib.</i>
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Henry married Anne of Cleves	1540
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Henry VIII. married Catharine Howard	<i>ib.</i>
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Four new bishoprics endowed	1541
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'New Ordination Service' put forth	1550

	A. D.		A. D.
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<i>Bucer</i> died	1551	ford	<i>ib.</i>
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